

**History of the Baptist Young  
People's Union of America**

**JOHN WESLEY CONLEY**

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*History of the Baptist  
Young People's Union  
of America*







JOHN WESLEY CONLEY, D. D.

# *History of the Baptist Young People's Union of America.*

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*By John Wesley Conley, D. D.*

*Author of "The Young Christian and the Early Church"*

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## FOREWORD

THIS handbook, giving the history of the Baptist Young People's Union of America, is timely and valuable. The Baptist Young People's Union of America has passed its twenty-first anniversary, and the Executive Committee has been wise in putting the record of the achievement of these years into permanent form. It has also been fortunate in securing a man like Doctor Conley to write it. He has done his work with the disadvantage of distance between his residence and the headquarters of the Baptist Young People's Union, where information could more easily be secured. He is a busy man, carrying the responsibility of an important church, but in the face of these handicaps, he has done an excellent piece of work. He has been pains-taking, dispassionate, and sympathetic. He is modest in his claims concerning the achievements of the Union, but in his excellent summing up of the contribution that the Young People's Union has made to denominational progress, he has presented

*Foreword*

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so clear an outline that the reader will readily acknowledge that the author is right in his conclusion. Friends of this movement are indebted to Doctor Conley for his thorough work of research and his discriminating statements, in which he has shown the genius of the true historian.

GEORGE T. WEBB.

PHILADELPHIA, PA.

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## INTRODUCTION

THE purpose of this history is to look into the beginnings and trace the development of a remarkable religious movement. Whatever the future may have in store for our young people's work, it must ever remain true that the record of the first twenty-one years of the Baptist Young People's Union of America is a most significant chapter in our denominational life.

During the eighties there began a great awakening among the young people of the churches. A new sense of responsibility became apparent among them, and a growing desire to organize and utilize their unused forces.

In the Northern States we, as a denomination, had no general convention to nurture and direct this new power in our churches. The South and Canada had conventions, but, as yet, had made no direct provision for special young people's work.

It soon became apparent to many of our denominational leaders that something must be done to care for this rising tide of young life; and in 1891 the Baptist Young People's Union of America was organized, and began at once a most remarkable work. This work was twofold—that which related

## *Introduction*

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directly to the inspiring, training, and using of the young people, and that which bore more or less directly upon the denomination as a whole. In this latter work it brought the Baptists of North America—South, North, and Canada—together in a way that never before had been done. This greatly helped in producing a larger and truer denominational fellowship and a better and more comprehensive denominational organization.

As the years pass it will become more and more apparent that the young people's movement was an exceedingly potent factor in bringing about a better denominational understanding and more unified and effective forms of organization. The great conventions were places where past prejudices were buried, misunderstandings corrected, brotherhood deepened and broadened, and a true denominational consciousness promoted. (A generation trained under such influences caught a vision of great possibilities, and was ready when the time came to join heartily in a great denominational advance.)

Names may change and methods of work be altered. New problems and new conditions will arise, but the young people's organization in some form will abide. It has made for itself as permanent a place as that occupied by the Sunday-school.

(To understand the demands and possibilities of young people's work to-day, one needs the lessons and the inspiration that come from what has been done.) This history, therefore, is an attempt not

## *Introduction*

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merely to preserve a record of splendid achievements, but also to furnish instruction and encouragement from the past that will be of service in meeting the needs of the present and in planning for the future in young people's work.

(The young people's movement has not spent its energy.) (Youth will never cease to be enthusiastic and aggressive.) (And the church of God must give itself continually to the finding of the best means of utilizing for the salvation of men and the glory of God the unmeasured potentialities in her hosts of young people.)



# HISTORY OF THE BAPTIST YOUNG PEOPLE'S UNION OF AMERICA

## CHAPTER I

### EARLY ORGANIZATIONS OF YOUNG PEOPLE

THE providential preparations for any great religious movement are full of interest. God always takes time carefully to prepare the way, and in the "fulness of time" new movements are inaugurated. The great missionary organizations among women constitute one of the most marked religious features of modern times. But this movement, which began about half a century ago, had been preceded by nearly half a century of preparation. Various kinds of women's societies had long existed until the time came and the way was prepared for the larger undertaking.

In a similar way the wide-spread awakening in work for young people twenty and thirty years ago had been preceded by an interesting period of preparation. There had been a great variety of bands, leagues, clubs, and societies; and special classes for

religious instruction had from time to time been organized in many churches. As early as 1741 there was a young people's society in the old North Parish, Bridgewater, Mass. This society was made up of those who, "through the grace of God have been awakened in the days of our youth to be concerned about the things that belong to our everlasting peace, and that would remember our Creator in the days of our youth." This society, in its rules and practices, had several features very similar to those found in modern young people's societies.

But coming down to more recent times, we find a growing interest among the leading denominations in work for young people. (Several causes contributed more or less directly to this. The Young Men's Christian Association, organized in London ✓ in 1844 and in the United States in 1852, was demonstrating what young men could do when united and organized for religious work. But this work was of a special and limited character, and could not, by the nature of the case, meet the larger needs of the young people in the churches.

The Sunday-school was doing an increasingly important work for the young, and emphasizing the value of work for young people and making clear their capabilities for service; but at the same time the Sunday-school was demonstrating its inability to do all that needed to be done for them.

The great revivals of the seventies and eighties, in which large numbers of young people from the

Sunday-school were converted, made prominent the fact that some way must be found for more efficient caring for and training of these young converts.

A variety of young people's societies began to spring up. But in these earlier organizations the mistake was made of unduly magnifying the entertainment idea. It was thought that they must not be too positively religious, and so emphasis was put upon the musical, social, and literary features. They lacked a strong inspirational and cohesive element, and were, as a rule, short-lived and unsatisfactory.

In the meantime, the great missionary movements were taking a deepening hold upon the churches. And especially was this true of the women's societies. The women soon saw that the place to begin missionary training is with the children and young people, and they began to organize bands and classes. This brought a serious, positive element into the organizations which was of great value, and so when, in the Williston Congregational Church, Portland, Maine, in 1881, Rev. F. E. Clark felt the need of a society to train a large company of new converts, he found ready organized under the management of his wife the "Mizpah Mission Circle," which was readily resolved into the first Christian Endeavor Society.

The way had been prepared, and throughout the churches of this country there was felt the need of a society calculated to make a definite and worthy appeal to the religious needs and aspirations of young

people. Societies upon the Christian Endeavor plan, some adopting the name and some not, came rapidly into being on all sides.

In our own denomination individual societies existed before the Christian Endeavor Movement, which embodied most of the essential features of these new organizations. The First Baptist Church of Rochester had a society of this character as early as 1848. Ten years later D. E. Holteman, D. D., embodied these same ideas in a young people's society in the Baptist Church at Marengo, Ill. In the First Baptist Church of Troy, N. Y., George C. Baldwin, D. D., in 1863 had a young people's society, known as the Covenant Band, which worked along these same lines. And many other similar societies existed among Baptist churches throughout the country.

These scattered societies were important fore-runners of the general movement which spread so rapidly after 1881. Our denomination was among the foremost in preparing the way for the movement and in encouraging the work of organizing the young people.

## CHAPTER II

### AGITATION FOR A GENERAL ORGANIZATION OF BAPTIST YOUNG PEOPLE

WITH the rapid formation of young people's societies in our churches, two questions arose. Should any effort be made to regulate the form of these societies, or should this be left entirely to each local church? And further, should there be a general denominational organization of our young people? There was a growing feeling, especially in the West, that there should be some kind of denominational control of the young people's forces in order to secure their best training and utilization for Christian usefulness.

In 1886, Oliver W. Van Osdel, D. D., who was then pastor at Ottawa, Kans., began work upon a comprehensive plan for the organization of our Baptist young people. This was published the following year, and received wide attention and much favorable notice. (This plan proposed a strictly denominational organization for the local church, for the association, for the State, and for the nation) (The motto adopted was, "Loyalty to Christ, in all things, at all times.") From this came the name "Loyalist Movement." In one of the early publications

the purpose of the movement is concisely stated as follows: "The object of this movement is to encourage the doctrinal study of the Bible, the adoption of direct proportionate giving, and missionary work."

It was recommended that the young people in the local church be organized as a department of the church rather than as a society. While this form of organization was strongly advocated, it was stated: "It is not the object of this movement to control the form or name of the young people's organization in the local church; that is for the church to decide. It is suggested only that it would be wise to avoid taking into the membership of the young people's department any person who is not a member of a Baptist church."

As the educational idea was prominent in this movement, Doctor Van Osdel prepared, under the general title of "The Apostles' Doctrine," "A Catechism" and "A Manual," for use by the young people.

In 1888, the Kansas Baptist State Convention, meeting at Fort Scott, passed the following resolution: "Whereas, Rev. O. W. Van Osdel has prepared a course of Bible lessons for the purpose of instructing the young people of our churches in Baptist doctrine and the duty of proportionate giving, therefore, Resolved, That we commend the plan as wisely conceived, and as well adapted to make our young people intelligent and stalwart Baptists."



H. B. Osgood  
Treasurer



Harvey G. Baldwin  
Chairman Executive Committee



H. W. Reed, Ph. D.  
Recording Secretary



*1889*

The following year at Clay Center the first State meeting of Baptist young people was held in connection with the Kansas State Convention, but no organization was at that time effected. This was done the next year/*1890*

In the meantime, Rev. L. W. Terry, pastor at Grand Island, Neb., had become greatly interested in the Loyalist Movement, and, after extensive correspondence with Doctor Van Osdel, and having read with great interest Dr. Alexander Blackburn's articles in the "Standard," of Chicago, he led in a movement in Nebraska which resulted in the first State organization of Baptist young people. This took place at Grand Island in October, 1889.

While Kansas and Nebraska were moving toward Baptist organizations for their young people, Rev. J. M. Coon, pastor at Whitewater, Wis., was working toward the same end in his State. He was a member of the State Convention Board, and sought recognition for the young people's work in the Convention program as early as 1887. He also put emphasis upon the educative aspect of the work, and published for use in young people's societies a manual entitled "The Self-help Handbook for Young People."

There was a growing feeling on the part of those specially interested that there ought to be a national conference on young people's work. The May Anniversaries for 1889 were to be held in Boston. Doctor Van Osdel sent out a circular letter asking for

the signatures of those favoring such a conference in connection with the Boston meetings. This received favorable response from Benjamin Griffith, D. D., R. S. MacArthur, D. D., George C. Lorimer, D. D., F. M. Ellis, D. D., P. L. Jones, D. D., Alexander Blackburn, D. D., A. J. Rowland, D. D., Rev. F. G. Thearle, William M. Haigh, D. D., E. B. Hulbert, D. D., H. L. Morehouse, D. D., C. C. ✓ Bitting, D. D., and many others. But after careful consideration, it was decided that it would be wise to postpone the conference for one year, when the anniversaries would be held in Chicago.

As the time for the Chicago Anniversaries approached, steps were taken to insure a good attendance at the conference. The record of that conference reads: "On May 23, 1890, in connection with the Baptist Anniversaries at Chicago, a number of the brethren who were especially interested in the organization of our Baptist young people, under a distinctively denominational banner, met in the upper Sunday-school room of the Immanuel Baptist Church for mutual conference upon the subject. About eighty were present, representing fifteen States and territories. O. W. Van Osdel, D. D., stated the object of the meeting. C. B. Allen, D. D., offered prayer. E. B. Hulbert, D. D., was chosen chairman; Rev. J. M. Coon, secretary."

After protracted discussion, this conference unanimously adopted the following: "Whereas, it is the sense of this conference that the time has come for

some active steps to be taken looking toward the organization of our Baptist young people for more active service and definite aim in all that distinguishes us as a denomination; therefore, Resolved, That a committee of two members from each State and territory here represented be appointed by the chair. It shall be the duty of this committee to assist the church, associational, State, and other organizations of our Baptist young people along denominational lines, to disseminate intelligence and encourage the adoption of Bible study, to urge proportionate giving and some direct missionary service." This committee was duly appointed; also an executive committee of three. This latter was made up of Drs. E. B. Hulbert, O. W. Van Osdel, and C. Perren.

Doctor Van Osdel, as secretary of the Executive Committee, found it increasingly difficult to reach by correspondence the rapidly growing forces of young people, and felt the need of a young people's paper. Doctor Hulbert did not think it was within the province of the work of the committee to start a paper by which instruction and inspiration might be given. Doctor Van Osdel consulted with Rev. J. M. Coon, who had already become thoroughly identified with the work, and they agreed "that there was demand for an organ for the advocacy of the aims and objects of the organization, and at the same time to furnish lessons for the educational work." The firm of Coon and Van Osdel

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was formed, and the first number of "The Loyalist" was issued at Chicago, October 16, 1890.

Up to this date nothing had been done in a definite way to secure a young people's national convention. But, from this time on, through "The Loyalist" and in other ways, the calling of such a convention was earnestly advocated, to be held in July, 1891. (The work of organization was going on rapidly, and before the close of 1890 fourteen States had held young people's meetings, or provided for such meetings.)

January 1, 1891, the Executive Committee of the Chicago conference sent a communication to all of the State committees for the indorsement of the calling of a convention in July, 1891, and the appointment of a Committee of Arrangements. The replies were hearty indorsements of the measures.

The Committee of Arrangements thus appointed was made up as follows: F. L. Wilkins, D. D., of Davenport, Iowa, chairman; J. P. Crawford, M. D., Davenport, Iowa, treasurer; and the Executive Committee of the Chicago conference. Doctor Wilkins had already become prominently connected with the work. This committee, at the call of the chairman, met in Chicago early in February.

It was first proposed to hold the convention at Davenport, Iowa, but after full discussion, it was determined to hold it at the Second Baptist Church, Chicago, July 7 and 8, 1891. Mr. John H. Chapman was made chairman, and Mr. J. O. Staples,

treasurer, of a local committee of arrangements, and Dr. F. L. Wilkins was made chairman of an Executive Committee to prepare a program and make all other arrangements.

Benjamin Griffith, D. D., secretary of the American Baptist Publication Society, had manifested a deep interest in the young people's movement from the first. He saw clearly the educative possibilities, and planned a series of publications for the young people, and had favorably considered the publication of a young people's paper. The reception accorded "The Loyalist" made evident the demand for an organ for the movement. Doctor Griffith took the matter up with the publishers of "The Loyalist," with the result that the American Baptist Publication Society, after eight issues of the above paper, purchased it, and at once began the issue of the "Young People at Work," the first number appearing December 13, 1890. Dr. Philip L. Jones had editorial charge of the paper. His sympathetic appreciation of the movement, his remarkable literary ability, his self-denying application to and deep personal interest in the work, made it possible for the Publication Society to do through him what had been before impossible. The paper was adapted to the real needs of the young people of America; it was made strong in its purpose and character; and in less than a year's time had gained a circulation of almost twelve thousand. Doctor Griffith entered heartily into the work of stirring up interest in the

coming Chicago Convention. It was through his efforts and the financial support given by the Publication Society that that great meeting was a possibility.

But there were differences of opinion among denominational leaders as to what should be sought in the convention. Should the new organization be strictly and uncompromisingly denominational? Should there be room in it for Christian Endeavor Societies in Baptist churches? Or should the aim be to control the organizations in all the churches?

Doctor Griffith felt that there ought to be a conference of representative men to go over the entire situation before the meeting of the Chicago Convention. Such a conference was held in Philadelphia, April 22, 1801. The following were its findings: "The undersigned, cognizant of the fact that there is a wide-spread desire for a more thorough organization of the young people of the Baptist churches for indoctrination in distinctive Baptist principles and instructions in Baptist history; for more effective work in the local churches; for a better acquaintanceship among our young people; for the better pushing of all mission work—domestic, home, and foreign—suggest the following basis for organization:

" I. That the Baptist national organization, when formed in July next, be on a basis broad enough to receive all Baptist young people's societies of whatever name or constitution.

" 2. That no Baptist young people's society now organized be required to organize under any other name or constitution in order to obtain fellowship and representation in such a body, either State or national.

" 3. That such national organization adopt 'The Young People at Work' as the organ of the young people's societies, with the understanding that the paper is to be impartially hospitable to all such societies, and that the paper shall especially devote itself to the indoctrination of the Baptist young people in the distinguishing tenets of Baptist churches.

" 4. That all young people's societies in Baptist churches of whatever name or constitution be earnestly requested to cooperate heartily in associational, State, and national Baptist organizations.

" 5. That each young people's society shall be left to determine to what extent it will participate in interdenominational societies.

" 6. That all societies of young people in Baptist churches be strenuously urged to subscribe for 'The Young People at Work,' and also to circulate other Baptist literature.

" 7. That while the national organization may recommend some model constitution for local societies, the constitution shall be entirely optional with all societies in affiliation with the body."

This was signed by Wayland Hoyt, Albert G. Lawson, P. S. Henson, F. L. Wilkins, Benjamin

Griffith, John H. Chapman, A. J. Rowland, C. R. Blackall, Alexander Blackburn, Joseph K. Dixon, Philip L. Jones, O. W. Spratt, O. W. Van Osdel, John T. Beckley, C. C. Bitting, A. W. Lamar, Chas. H. Banes, Frank M. Ellis, William R. Harper, O. P. Eaches, and R. S. MacArthur.

The following month the May Anniversaries were held at Cincinnati. (The young people's movement was given an important place on the program.) (Another conference was held in reference to the July convention.) (All that now remained to be done for the coming convention was faithful work on the part of the Committee of Arrangements.) Doctor Wilkins, chairman of the General Committee, with marked executive ability and with untiring zeal, gave himself to the work of preparing the way for a great convention. In all this he had the most hearty cooperation of the local Chicago Committee, of which Mr. John H. Chapman was the chairman.

## CHAPTER III

### THE FIRST CONVENTION<sup>1</sup>

THE opening sentence in the records of the Baptist Young People's Union of America reads as follows:

“The first convention of the Baptist young people of America met in the Second Baptist Church, corner of Morgan and Monroe streets, Chicago, Illinois, Tuesday, July 7th, 1891, at 10 o'clock a. m.”

It was eminently fitting that this church, noted for its aggressive and heroic work, trained under such leaders as Goodspeed, Anderson, Peddie, and Lawrence, the home of “Aunt Lizzie” Aiken, and a center of Christian activity and life in the great metropolis of the central West, should be the place of gathering for this history-making convention.

It was also fitting that Rev. C. Perren, Ph. D., a Chicago pastor, beloved by all, should call the convention to order, and that F. L. Wilkins, D. D., who had worked so effectively in bringing about this convention, should be chosen temporary chairman.

The first hymn sung, “All hail the power of Jesus’ name,” was specially fitted to give expression to the dominant thought of the convention.

<sup>1</sup> List of Conventions. See Appendix III.

There was manifest throughout all the sessions a conviction voiced in the introduction to published proceedings: "This convention will certainly mark the beginning of a new era of development in the life of our denomination, and fulfil, we believe, some of the highest purposes and plans to which as a people we have aspired." This convention was characterized by great earnestness, enthusiasm, wisdom, and unanimity.

The attendance surpassed all expectations. There were 1,621 delegates enrolled. These represented Canada, District of Columbia, and twenty-nine States. The keyword of this first convention was "Organization." The importance of proceeding with great wisdom was fully recognized.

A committee on organization, made up of men of large experience and representing all phases of thought for young people's work, was appointed. The following are the names of the men who served most efficiently upon this very important committee: W. M. Lawrence, D. D., Illinois, chairman; H. C. Mabie, D. D., Massachusetts; H. J. Ronalds, New York; B. Griffith, D. D., Pennsylvania; Rev. W. F. Taylor, Indiana; Rev. E. W. Hunt, Ohio; Rev. A. S. Carman, Michigan; C. A. Hobbs, D. D., Wisconsin; Rev. W. P. Hellings, Wisconsin; E. R. Drake, Illinois; William M. Haigh, D. D., Illinois; Rev. W. H. Geistweit, Minnesota; Rev. J. B. Cranfill, D. D., Texas; O. A. Williams, D. D., Nebraska; M. J. Lewis, South Dakota; C. W. Cammack, West

Virginia; O. P. Gifford, D. D., Massachusetts; W. R. Harper, Ph. D., Connecticut; O. O. Fletcher, D. D., Illinois; Harvey Johnson, D. D., Maryland; Wayland Hoyt, D. D., Minnesota; and W. H. Keith, Kansas.

The committee appointed in the forenoon of the first day of the convention did its work so promptly that at the afternoon session of the same day it reported a plan for a general organization of Baptist young people. In presenting the report for the committee, Doctor Lawrence, the chairman, said: "The committee have had a most delightful session, marked by great unanimity, great earnestness, great freedom, and have unanimously adopted the following to be recommended to you as the name and constitution of the new organization."<sup>1</sup>

The underlying thought made very prominent in the discussions of the committee was that the new organization must be strictly a union or federation into which all Baptist young people's societies, whatever their local name or form of organization, could find place. This thought was fundamental in the constitution adopted.

The question of a name for the new organization was recognized by this committee as one of great importance. Nebraska, the first State to organize, had adopted the name "The Baptist Young People's Convention"; Michigan adopted the name "Young People's Baptist Assembly"; Brooklyn, New York,

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<sup>1</sup> See Appendix I.

had taken the name "Baptist Young People's Association"; while Chicago had selected the name "Baptist Young People's Union."

The Committee on Organization had completed all of its work except the selecting of a name. Two names had been suggested, "The American Baptist Young People's Union" and "The National Baptist Young People's Union." After there had been protracted discussion, Rev. W. H. Geistweit, of Minneapolis, arose and, after stating convincing reasons why the names proposed could not be adopted, he said: "It is our longing to include in this organization the entire Baptist host of young people in the North, South, and Canada. The name means everything. Call the new organization 'The Baptist Young People's Union of America.'" One who was present says: "There was a strange thrill all through the committee. Dr. J. W. Ford, then of St. Louis, said, 'That's an inspiration,' and in a few minutes the great gathering up-stairs was cheering the new organization with its comprehensive name."

The adoption of the badge was an interesting feature of this convention. G. C. Lorimer, D. D., of Boston, at the close of his address on Wednesday afternoon said: "As I came up Morgan Street this morning I saw at the door of the church the United States flag. I said to myself, 'I wonder what political gathering is yonder,' for I am, so to speak, a stranger in these parts. . . Then I said, 'Why,

bless my heart, it is right at Brother Lawrence's church door.' Then I knew the Bible would be here, and I just thought if I had a chance to say a word to these young people, I would say the church of Christ is the very heart and soul and conscience of America, and a real patriotism is ever behind the gospel, and I should like you to have a coat of arms and a seal for your board of managers composed of an open Bible, and back of the Bible a cross, and around the Book two United States flags with the motto, 'In the days of thy youth.'"

At the evening session of the same day Secretary Rev. Robert F. Y. Pierce, of New Jersey, after referring to Doctor Lorimer's words of the afternoon, said: "A very strange thing has occurred, as many strange things have occurred, in connection with this whole convention. This afternoon as Doctor Lorimer was speaking, there was in the possession of the secretary just such a design as he was presenting to you in picture. It has since been sketched, and at this time is presented to us for our inspection and approval." The badge was then enthusiastically adopted.<sup>1</sup>

This convention unanimously and heartily selected Chicago as the headquarters of the new organization.

Thirteen States and Canada were represented upon the Nominating Committee. The following persons were recommended by this committee, and elected as the first permanent officers of the Baptist

<sup>1</sup> See Appendix VI, also IX.

Young People's Union of America: President, John H. Chapman, Chicago; Vice-presidents, F. L. Wilkins, D. D., Iowa; J. B. Cranfill, D. D., Texas; Rev. O. P. Gifford, Massachusetts; Secretary, Rev. Robert F. Y. Pierce, New Jersey; Assistant Secretary, Ella F. Haigh, Illinois; Treasurer, J. O. Staples, Chicago; Board of Managers, A. E. Lewis, Arkansas; Thomas Urquhart, Canada; Mrs. J. H. Mason, Connecticut; Rev. O. W. Van Osdel, Illinois; Miss Anna M. Philley, Indiana; Miss Alice Boomer, Kansas; H. A. Tupper, D. D., Kentucky; A. J. Rowland, D. D., Pennsylvania; Rev. W. H. Geistweit, Minnesota; Rev. M. J. Breaker, Missouri; A. H. Finn, Michigan; M. G. MacLeod, Nebraska; Mrs. W. A. Montgomery, New York; Prof. J. D. S. Riggs, Ohio; W. K. Kripps, Pennsylvania; and W. O. Hardin, Washington.

Doctor Wilkins, the temporary chairman, in welcoming the newly elected president, said among other things: "While we welcome you and extend to you our hearty ratification as our president, we know that there are five hundred thousand young Baptists in the country, and perhaps many more, who are ready to stand behind you and uphold you. We trust that our prayers shall be availing for your great success in this position."

In beginning his response, Mr. Chapman said: "Mr. Chairman, friends, and delegates to the first National Convention of Baptist young people, I am not insensible to the great honor that you have con-

ferred upon me. I am overwhelmed, however, by the magnitude of what you have asked me to do. I am only a layman, a plain business man, without the qualifications which should be possessed by the leader of this great movement. For the first time in this momentous week I feel disposed to doubt the wisdom of the decision of this convention. I have looked forward to this grand organization with a bounding heart of hope for months, I have pictured the young people under a grand and noble leader, and I am disappointed." But nobody else in the great convention was disappointed. And his sixteen years of splendid service as president of the organization gave abundant proof of the wisdom in selecting John H. Chapman as the first president of the Baptist Young People's Union of America.

This first convention continued only two days. The organization was perfected on the afternoon of the second day. The convention closed in the evening with two great gatherings, one at the Second Baptist Church, and the other at the Centenary Methodist Church, and the hundreds of delegates returned to their homes convinced that they had participated in the inauguration of a great movement for the glory of God.

## CHAPTER IV

### FORMATIVE IDEALS

THE first convention accomplished more than the most ardent friends of the movement had anticipated. It did two things especially; it clearly defined the ideals and purposes to be sought, and inaugurated far-reaching measures for their attainment.

The object, as stated by the Committee on Organization, is a masterpiece of conciseness, clearness, and comprehensiveness. It reads as follows: "The object of this organization shall be: The unification of Baptist young people, their increased spirituality, their stimulation in Christian service, edification in Scripture knowledge, their instruction in Baptist history and doctrine, and their enlistment in all missionary activity through existing denominational organizations."

The addresses at this first convention were also a clear indication of the ideals which were seeking expression. The names of some of the speakers, with their topics, will make this plain. Dr. J. K. Dixon spoke on "The Unused Forces of the Church"; Dr. O. W. Van Osdel, on "Denominational Achievement"; Dr. C. R. Henderson, on "The Benefits of Organization"; Dr. Leighton

Williams, on "The Education of Young Baptists"; Dr. J. O. B. Lowry, on "Education of Young Baptists in Personal Service"; Dr. H. C. Mabie, on "Education of Young People in Knowledge of Mission Fields"; Dr. H. A. Delano, on "Distinctive Principles"; Miss Ella D. McLaurin, on "Young Women and the Destiny of Missions"; Miss Mary G. Burdette, on "Heroes and Heroines of Baptist History"; Dr. W. R. Harper, on "Why Should I Study My Bible?"; Dr. O. P. Gifford and Dr. Wayland Hoyt, on "The Endowment of Power."

Through these addresses, through the object of the organization as above stated, and through the entire convention, certain formative conceptions were everywhere present. There were at least three dominant thoughts which controlled the work of the earlier years and gave inspiration and direction to the movement.

The first was unification of our Baptist young people. This had in it a twofold thought—the unification of the Baptist young people of every name and form of local organization and also the unification of the Baptist young people of America—North, South, and Canada.

Mr. John H. Chapman, in his address of welcome at the Chicago Convention, said: "We have been Northern Baptists and Southern Baptists long enough. We are going to be national Baptists now."

The seventh resolution adopted shows the scope of the organization as it existed in the minds of its

founders. It reads: "Resolved, that we emphatically disclaim any narrow or sectional aim in the formation of this Union, and most earnestly and cordially invite all the young people of our Baptist churches throughout the United States and Canada to unite with us in our common organization for the fulfilment of the objects named in the second article of our constitution."

It was the strongly emphasized purpose of the new organization to recognize on terms of absolute equality all local organizations of Baptist young people. It sought to be exclusive of none and inclusive of all. Dr. F. L. Wilkins, the first general secretary and editor, who served with great efficiency for six years, laid constant and marked emphasis upon the underlying thought of unification, and this contributed much to the remarkable development of those earlier years.

Another formative thought was that of development and utilization. Doctor Dixon's address on "The Unused Forces of the Church" voiced what to many was the most vital thought in the inauguration of the movement. On every side there was an urgent call for the discovery, the development, and the utilization of the gifts of the young people of the churches. Here again a sentence may be quoted from Mr. Chapman's address of welcome: "These societies are to be schooling places for these young people; here they are to be taught to use the powers God has given them; they are to be

instructed in doctrines,<sup>4</sup> built up in faith, and developed into useful Christians."

This development, as defined at the outset, had in it a threefold conception—spirituality, service, knowledge; a deeper spiritual life, a more faithful and zealous service, and a better religious knowledge. This increased knowledge was also to be along three lines: first of all, a better understanding of the Bible, the generally honored but sadly neglected book; secondly, a study of Baptist history and doctrine; and thirdly, a study of the great missionary enterprises and achievements. Such were the underlying conceptions for the development of the young people of our churches. And all of this awakened and developed life was to be utilized for the advancement of the cause of Christ.

This leads to a third ideal, which found large place in the inception of this movement among our young people. It was loyalty to the local church and to existing denominational organizations. Great emphasis was laid upon the last clause of the object of the Union, "through existing denominational organizations." The young people were to be trained, not to start new missionary agencies, not to co-operate with independent and irresponsible societies, but to reenforce and strengthen in every way possible our great denominational societies. They were to do this, not from a narrow sectarian motive, but with a true denominational loyalty, and an intelligent apprehension of the most effective means for the

extension of the cause of Christ throughout the world.

But back of this thought of loyalty to the denomination was that of loyalty to the local church. The constitution as adopted provided that where there was no young people's society the church could send delegates to the convention. The Loyalist Movement, which preceded the organization of the Baptist Young People's Union of America, and to which reference has already been made, provided that the young people's work should be done, not by a separate society, but by a "department" of the church, constituted and directed by the church. The "Local Constitution" as adopted at the first convention provided for either an "organization or a department." (It further required that the president of the union must be approved by the church.) And, lest there should be any misunderstanding as to the attitude of the convention upon this question of the young people's society and the local church, the following resolution was adopted: "Resolved, That the Union proclaim in the most emphatic manner its unwavering adherence to the time-honored Baptist doctrine of the authority of the local church, and that it be understood that all local societies in affiliation with this body shall hold themselves entirely subject to the direction and control of the churches with which they are connected."

This underlying conception of the place of the church has been most carefully guarded by the

leaders of our young people's work, and has had a large place in shaping the activities of our young people. The Baptist Young People's Union of America has done very much to strengthen the local church, and has added much to the forces which have contributed to denominational efficiency.

## CHAPTER V

### A PERIOD OF EXPANSION

THE early years of the Union were marked by extraordinary development. The mere matter of figures is very interesting. (Nothing like it had ever been witnessed in our denomination.) The entire enrolment, including delegates and visitors, at the first convention was 1,621. This was regarded as a remarkable attendance. But at Detroit the next year the enrolled attendance was 4,117. The following year, 1893, was the World's Fair at Chicago, and the railroads refused to make rates for our convention, which was held at Indianapolis. The attendance, however, notwithstanding these drawbacks, reached the large figure of 3,500. Toronto was the convention city for 1894, with an enrolment of 5,539. From Canada the convention was taken into the South, and Baltimore, with its great tent as a place of meeting, registered an attendance of 6,559. And many were asking how much longer this increasing growth could continue, when the maximum was reached the following year, 1896, in the remarkable gathering in Milwaukee, where 10,402 were assembled.

The "keywords" of these six great conventions

were significant of the expansion of these years of remarkable growth. The Chicago Convention was naturally "Organization." Then came Detroit with "Inspiration," followed by Indianapolis and "Education." But the whole movement called for a deep, strong spiritual life, and the Toronto Convention was filled with the thought of "Consecration." All would be of little use, however, had there not been an outreaching for the lost, and Baltimore magnified the work of "Evangelization." And the Milwaukee Convention, from its mountain peak of vision, emphasized the great work of "Co-operation."

But there were some phases of this work of enlargement which call for special attention. The first convention was made up almost entirely of representatives from the Northern States. Of the entire enrolment, but twenty-two were from the South and nine from Canada. The committee on organization brought in a report for a "National" constitution, evidently having in mind the whole of the United States, but leaving Canada for future consideration. However, the name—Baptist Young People's Union of *America*—had in it the larger thought.

The reaching of Canada was in some degree a determining factor in selecting Detroit as the place of holding the second convention. In the reports of this convention we find not the "National" constitution, but the "International," and this gathering

is put down as the "Second International Convention." A Nova Scotian was chairman of the Committee on Enrolment, and reported three hundred and thirty-one from Canada.

The annual report at Detroit declares "with an enthusiasm which fairly shook our Canadian Zion with joy, the Baptist Young People's Union of Ontario and Quebec was organized May 1. For enthusiasm no Baptist meeting in Canada has surpassed it." From this time on, the mingling of the British and American flags at these International conventions has been one of the most interesting and inspiring features.

The fourth convention, the great gathering in Massey Music Hall, Toronto, in July, 1894, placed with unmistakable emphasis the international stamp upon the great young people's movement. Of the 5,714 present at that convention, more than 2,500 were Canadians.

The badge, as first adopted, had none but the American flag upon it. But provision was made for a badge for Canada with the Union Jack upon it. It was not, however, until the meeting in Spokane, in 1907, that one badge with the two flags draped together was adopted.

The promotion of a better acquaintanceship between the Baptists of Canada and the United States has been one of the most helpful features of the young people's movement. As a result of this, many Canadian pastors have heard and heeded calls

from churches in the States, while not a few strong men have gone the other way, and the interchange has proved mutually helpful.

At the first convention, as we have seen, the registration from the Southern States was only twenty-two. At Detroit, the second convention, ten Southern States were represented with seventy-one delegates and visitors. The report of the board at this convention states: "The whole Northern States from the Atlantic to the Pacific are organized under State unions, with the exception of New England outside of Connecticut. . . For our great Southern Zion, Texas, Arkansas, and Maryland answer with State organizations, and delegates from all parts of the South have been appointed to this convention."

At the annual meeting of the Southern Baptist Convention held in Nashville, in 1893, the following report of a Committee on Young People's Work was adopted: "(1) That already many churches have inaugurated movements to secure the increased spirituality of our Baptist young people, their instruction in Baptist doctrine and history, and their enlistment in all forms of missionary activity through existing denominational organizations. (2) That whenever in the judgment of the local church a society specially for the training of its young people would be helpful and expedient, we recommend that such societies be constituted as are strictly Baptistic and denominational, and be under the sole authority of the local church without interdenominational affilia-

tion. (3) In order that such literature as may be needed in attaining the ends had in view in these movements may be easily available to the churches, that the Sunday-school board be requested to provide the literature suitable for the purposes above mentioned and place the same where it may be needed."

This action on the part of the Southern Baptist Convention made two things plain. First, there was a favorable attitude toward Baptist young people's organizations; and secondly, all such societies should be under careful supervision by the local church and denomination. (The South and Canada were organized at that time, as the North was not, to exercise such denominational supervision.) The Baptist Young People's Union, following the above action, spread rapidly through the South, and the great convention in Baltimore, in 1895, found the Baptist hosts of the South pushing the work with great vigor.

At first the Southern States were organized under what was known as the Department of the Green, and held the same relation to the International Union as that of the other States and the provinces of Canada. But as the work developed, it seemed very desirable to many of the leaders in the South that their young people should be directly connected with the Southern Baptist Convention. The result was that measures were adopted by which a Baptist Young People's Union Auxiliary to the Southern

Baptist Convention was organized. Thus this new organization and the Department of the Green were seeking to occupy the same territory. All felt that division must be avoided if possible. A conference of representatives of the Baptist Young People's Union of America and the Baptist Young People's Union Auxiliary to the Southern Baptist Convention was held in Chattanooga, Tenn., March 23, 1896. A basis of agreement<sup>1</sup> was unanimously adopted by this joint committee, and afterward approved by both bodies concerned.

Thus the Seventh International Convention, held at Chattanooga, Tenn., July, 1897, marked the consummation of this union with the South.

Six years of wonderful development had passed. Practically all of the United States and all the provinces of Canada were organized. While the keyword of the Chattanooga Convention was "Stewardship," the thought of fraternity and the enlarging fellowship in this stewardship gave a delightful tone to all of the proceedings.

<sup>1</sup> See Appendix II.

## CHAPTER VI

### THE CHRISTIAN CULTURE COURSES

IT was recognized from the first that the educative feature must have an important place in our young people's work. The Loyalist Movement provided for a somewhat elaborate course of study. This was outlined by Doctor Van Osdel under the general title, "The Apostles' Doctrine." It covered the whole range of fundamental Christian truth. Rev. J. M. Coon, in "The Self-help Handbook for Young People," also sought to stimulate Bible study in the young people's societies. In the meantime, Doctor Griffith was working out plans to promote reading and study by the young people.

"The Young People at Work," the first issue of which appeared in December, 1890, contained "Bible Studies," by Prof. B. C. Taylor; "Christian Life Illustrated," by Rev. C. L. Williams; and "The Missionary Field," by Rev. F. S. Dobbins.

In stating the object of the Union, the Committee on Organization at Chicago gave prominence to the thought of study. Having given first place to unification, spirituality, and Christian service, then followed "edification in scriptural knowledge and instruction in Bible history and doctrine, and enlist-

ment in missionary activity through existing denominational organizations." In this threefold object we have the germ of the "Three C's"—the Christian Culture Courses. It remained, however, for Doctor Wilkins a little later clearly to grasp and formulate that splendid scheme of study.

The first convention adopted the following: "Resolved, That this convention urge the local societies to devote at least one hour a week to the systematic study of the Bible, and that we request the board of managers to arrange such a course of study and provide suitable material for the same at the earliest practicable date." Also, "Resolved, That we request the American Baptist Publication Society to publish in cheap form a series of books especially adapted to the needs of our young people in missionary, historical, and biblical study, and for their better training in our denominational views."

(August 28, 1891, Rev. F. L. Wilkins was chosen as general secretary of the organization, and entered upon his duties October 1, 1891.)

A month later the Baptist Young People's Union of America, having purchased from the American Baptist Publication Society<sup>2</sup> "The Young People at Work," at that time "Young People's Union," transferred it to Chicago, and later changed the name to "The Baptist Union."<sup>1</sup> (4)

<sup>1</sup> It is but just to the American Baptist Publication Society to say that through its enterprise "The Loyalist," which came to it with less than a thousand subscribers, left it after eleven months' sojourn as "The Young People's Union" with over eleven thousand subscribers.

Educational plans were now rapidly developed. "The Writers of the New Testament and Their Books" was treated by Prof. Ernest D. Burton; "The Books of the Old Testament," by Prof. Ira M. Price; and "A Summary of Christian Doctrine for Young People," by Rev. J. S. Wrightnour.

A series of monthly missionary studies for the year was begun in January, 1902, and was as follows:

January: Europeans in America for Christ.

February: Europe for Christ.

March: Africans in America for Christ.

April: Africa for Christ.

May: Aborigines in America for Christ.

June: India for Christ.

July: Americans in America for Christ.

August: Burma for Christ.

September: Chinese in America for Christ.

October: China for Christ.

November: China for Christ.

December: Japan for Christ.

By the time of the meeting in July, 1902, in Detroit, the study courses were taking definite shape. The annual report states the provision made for: "A Bible Readers' Course for the simple devotional perusal of the whole Scriptures within a stated period; a study course upon a definite portion of the sacred word unfolded in weekly presentations in "The Young People's Union," to begin October 1 and end May 1, an examination to be offered those

who desire it at the end of the period and certificates given those who meet its requirements."

In the meantime the general secretary was at work upon a comprehensive plan of study covering four years. By extensive correspondence and conferences with leading brethren, this plan was elaborated, and was announced in part at the Indianapolis meeting in July, 1903. The three courses—the Bible Readers' Course, the Sacred Literature Course, and the Conquest Missionary Course—were significantly, and most appropriately, named the Christian Culture Courses, and became known as the "Three C's."

At the May examinations preceding the Indianapolis Convention three hundred and forty-nine sent in successful papers, and three prize banners were provided for the State or provincial unions having the best records. From this time on, the presentation of these prize banners became an exceedingly interesting and important feature in the conventions.

The announcements for the year 1902-1903 for the Christian Culture Courses showed the Bible Readers' Course under the direction of Prof. Ira M. Price, Ph. D.; the Conquest Missionary Course in charge of Mrs. Sophie Bronson Titterington; and the Sacred Literature Course—"The Dawn of Christianity"—prepared by Prof. Henry C. Vedder, D. D.

A Pastors' Lecture Course was also arranged. This was designed to aid in the study of the other

courses by carefully prepared lectures upon related topics.

This study scheme at once became very popular. Junior courses were also wrought out, running along the same lines as the senior. During the first ten years of the work of the Union over one hundred thousand successful examination papers—junior and senior—were sent in. Thousands more did work who did not take the examinations.

Advanced courses of reading were later adopted for those who wished to go more thoroughly into the subjects being studied. For this advanced work, four notable volumes have appeared. For the Bible Readers' Course, Ira M. Price, Ph. D., LL. D., prepared "The Monuments and the Old Testament" and "The Ancestry of the English Bible." In the Sacred Literature Course, President E. Y. Mullins, D. D., LL. D., wrote "Why is Christianity True?" and in the Conquest Missionary Course, L. C. Barnes, D. D., gave us "Two Thousand Years of Missions Before Carey." These books have met with wide favor, and are standards in their respective fields.

The Christian Culture Courses have been from the beginning a distinguishing feature of our Baptist young people's movement, and have contributed very largely to its success. Other denominations have recognized the value of these study courses and have profited by them.

The Bible Readers' Course has aimed to secure a



Prof. Ira M. Price, LL. D.



John Wesley Conley, D. D.



Pres. Emory W. Hunt, D. D.  
LL. D.



L. L. Henson, D. D.

MEN WHO HAVE SERVED AS CHAIRMEN OF THE  
BOARD OF MANAGERS



familiarity with the books of the Bible by a continuous reading of them through a prepared outline in which a definite portion has been assigned for each day. There has been in this reading both a literary and a devotional value.

This course began October 3, 1892. By September 30, 1896, the entire Old Testament had been read through, and the New Testament had been read through four times. This cycle has been completed each quadrennium since, so that on September 30, 1912, the Bible Readers' Course had taken the students five times through the Old Testament and twenty times through the New Testament Scriptures.

This course was originated, and has been prepared every year from the beginning by Prof. Ira M. Price, Ph. D. Beginning with October, 1894, he has prepared an article each week on the book or books being read. These articles presented material of a literary, historical, critical, archeological, or devotional character. They were designed to vivify and clarify the background of the daily readings. Nine hundred and twenty-seven articles of this character have been written. Thousands have taken this course who desired to read the Bible through instead of reading it in scraps and spots, as is too often done in the ordinary devotional reading.

Professor Price, by his broad and accurate scholarship, by his loyalty to the Scriptures, by his

insight into the needs of young people, and by his profound appreciation of the place and power of the word of God, has rendered an exceedingly valuable service to a vast host of young people, and to many older ones, all of whom have learned to trust and love him.

It was a happy thought which put the word Conquest into the title of the Missionary Course. The monthly announcement of a conquest meeting has in itself been a benediction. The whole missionary field at home and abroad has been covered again and again during these two decades of study. The writers selected have been experts in the special fields and features of missions which they have treated.

The introduction of other plans for missionary study, and the organization of classes in recent years, have modified somewhat the work in many of our young people's societies; and yet this Conquest Course still has a strong hold upon our young people, and has in it large possibilities. The lessons for 1913, prepared by Mrs. William J. Sly, of Denver, Colo., reveal the suggestiveness and comprehensiveness of the course.<sup>1</sup>

The Sacred Literature Course has taken the lead as a study course. It has had so conspicuous a place in our young people's work that it is fitting that the writers and the topics treated should be mentioned. Beginning with the year 1903-1904, and

<sup>1</sup> See Appendix IV.

going through the subsequent years to the present, the records show the following: "The Dawn of Christianity" and "Struggles for Distinctive Principles," by Henry C. Vedder, D. D.; "Preparations for the Messiah," by Prof. Ira M. Price, Ph. D.; "Life and Teachings of Jesus" and "The Labors and Letters of the Apostles," by O. C. S. Wallace, D. D.; "The Doctrines of Our Faith," by Prof. E. C. Dargan, D. D.; "Foregleams of the Messiah," by Prof. Milton G. Evans, D. D.; "Life and Teachings of Jesus" and "Studies in the Acts and Epistles," by Prof. J. M. Stifler, D. D.; "Studies in the Christian Life" and "The Young Christian and His Work," by Z. Grenell, D. D.; "The Gospel in the Psalms," by Prof. John R. Sampey, D. D.; "Great Christian Truths," by Edward Judson, D. D.; "The Social Gospel," by Prof. Shaile Mathews, D. D.; "The Young Christian and His Bible," by W. H. Geistweit, D. D.; "The Young Christian and the Early Church," by J. W. Conley, D. D.; "The Young Christian and His Lord," by J. S. Kirtley, D. D.; "The Gospel at Work in Modern Life," by Rev. Robert Whitaker; "Truths that Abide," by W. W. Dawley, D. D.; and "Seed Thoughts for Right Living," by A. S. Hobart, D. D.

Of the above, the following have been put into permanent book form: "The Life of Jesus," "The Dawn of Christianity," "Great Christian Truths," "The Young Christian and His Work," "The Young

Christian and the Early Church," "The Young Christian and His Lord," "The Social Gospel," "The Gospel at Work in Modern Life," "Truths that Abide," and "Seed Thoughts for Right Living."

It thus becomes apparent that the young people's movement is an exceedingly important educative agency. It has not only greatly stimulated and given wise direction to the reading and study of our young people, but has also made large contributions to the permanently helpful literature of the church.

## CHAPTER VII

### THE JUNIORS

IT became evident very early in the young people's movement that work must be done for the boys and girls. An open parliament, conducted by S. A. Northrop, D. D., at the Detroit Convention in 1892, brought out the fact that junior societies had already been organized in many churches. Following this convention, space was given in "The Baptist Union" to the juniors, but it was not until the following year at Indianapolis that the junior work received formal recognition.

The following is found in the annual report of the Board of Managers: "On every hand the boys and girls are being gathered into meetings for prayer and testimony and such features as would engage the minds of the young. Recognizing the merits of this work for the juniors, the paper has sought to aid the work in all possible ways. Many interesting features have been added from time to time to the junior department, which has been again, as last year, under the gifted and enthusiastic editorship of Miss May Field McKean."

Miss McKean continued to edit the junior department in the "Baptist Union" until October 1,

1898, when "The Junior Baptist Union" was launched, with Miss Lorilla E. Bushnell as editor. Miss Bushnell served in this position with great helpfulness to a vast host of boys and girls and junior workers until May, 1905.

The name of the paper was changed to "Our Juniors," October, 1904. From 1905 to 1908 Miss Coral Davis had charge of "Our Juniors"; first under the supervision of Doctor Geistweit, and later under the supervision of Doctor Webb. This paper then, with other publications, passed into the hands of the American Baptist Publication Society, and Miss Anna Edith Meyers became editor, and is still serving with great acceptance in that capacity.

The junior paper from the first has been ably edited. It has abounded in helpful instruction, practical suggestions, and wise plans for the prosecution of junior work.

The aim in this work has been twofold—devotional and educational. The boys and girls have been encouraged to give expression, in a simple way, to their Christian experiences, and to cultivate the spirit of song and prayer and of testimony. An effort too has been constantly made to impress upon them their personal responsibilities to help others, and to have a part in the spread of the gospel throughout the world. The Bible study has been more comprehensive and more directly practical than that ordinarily found in the Sunday-school. The monthly missionary lessons have been of great value.

They have tended to popularize missionary studies, and have enlisted in the great missionary enterprises of the denomination many who are to-day the burden-bearers and generous givers in the churches.

The junior Christian Culture Courses were adopted in 1893. These courses were along the same general lines as those for the senior societies. Mrs. F. L. Wilkins was given charge of this junior educational work and, during this formative period, directed it with marked success until May, 1897. A little later the junior paper was established, and the educational courses, under the general supervision of the editor, have been prepared by different writers. To mention the names of these writers would be to give a list of those who love the boys and girls, and who have done a self-sacrificing and most helpful work in an exceedingly productive field.

The first examinations in the junior courses were held in 1894. The work grew rapidly. In 1898 there were 8,709 junior examination papers; the following year there were 10,718; and in 1900 the largest number in the history of the Union was reached—11,673. This was three times the number of senior examinations for the same year. While there has been some falling off in examinations, still an exceedingly gratifying interest has been-maintained in this department of the work. In 1906 about nine thousand examinations were reported, and more recent years show that there is an

important and permanent place for this work. At the 1912 convention in Toledo this was fully recognized, and plans were announced for the vigorous prosecution of the junior work.

At the International conventions of the Baptist Young People's Union of America the junior work has received large recognition. Aside from the interesting and popular conferences held, Saturday afternoon has frequently been given the juniors. Rev. Robert F. Y. Pierce, by his able use of the crayon, added much to the interest of many of these junior gatherings, and his "Blackboard Talks" in the junior paper contributed largely to the interest and profit of the lessons presented.

Perhaps no better way can be found to set forth the nature of this work and the high estimate placed upon it than to quote some of the convention utterances upon this department of the movement.

At Toronto it was reported: "New Jersey, Michigan, Illinois, and Iowa have organized junior departments in State work." This was the period of organization, and other States and provinces rapidly fell in line, and soon in State and associational gatherings the junior work occupied a prominent place.

From the Baltimore Convention came these words: "The junior society occupies the strategic position. It is the hope of the movement." It was at this convention that the junior badge, which has been so popular, was adopted.

At Chattanooga it was declared: "The important and fundamental relation which the junior work sustains to the perpetuity and growth of the movement calls for the best possible provision for the needs of this department."

The Buffalo Convention, in 1898, records the following: "There is no feature of our work which shows more marked development than the junior department." That year the junior examination papers reached a total of 8,709.

The Richmond Convention furnished this statement: "The most gratifying feature of our work of the year has been the rapid development of our junior work." The junior examinations that year reached the gratifying total of 10,718.

The Providence report, two years later, says: "'The Junior Baptist Union' has increased about one thousand five hundred in circulation over last year, and this without making any special effort." And it further stated: "The work is opening up wonderfully in the South, the greatest increase being noted from that section."

From Richmond there came these encouraging words: "The work in this department continues to grow. Throughout the year it has been characterized by rapid development both as to organization and efficiency. In the thought of pastors and leaders in young people's work, it is taking a very prominent place."

There was, however, one urgent, but unmet, need

in this work. It was voiced in this statement from the Cleveland Convention: "More and more we are feeling the great need of some person who shall give full and undivided attention to this most important part of our work. If the junior unions and societies of our country are to be developed as they should be, and prove the blessing that they might, it is an imperative necessity that there should be a secretary of junior work in the field at the earliest possible moment." But the finances of the Union would not permit such an appointment.

At the Toledo Convention, in 1912, the following significant utterance was made: "While the splendid development of the Sunday-school has affected the work in our junior unions, where the distinct aims and methods are observed, excellent results are reported from many churches. The junior union must not be a duplicate of the Sunday-school class. It implies instruction and the leadership of a mature superintendent, but it aims to cultivate a sincere religious expression in boys and girls old enough to know and respond to the love of the Saviour. There is need for pastors and senior societies to pay more attention to the training of junior superintendents. We wish to commend the fine help Miss Anna Edith Meyers, as editor of 'Our Juniors,' has been giving the junior leaders."

In connection with the junior work, there has developed what is known as the intermediates. In very many cases it has been found desirable to

separate the older boys and girls from the younger. The older society has been called the advanced juniors, but more recently the intermediates. Doubtless the future of our work will give larger recognition to this necessary division.

It is manifest from this brief survey of the junior work that immeasurable good has been accomplished, and that there is an urgent and abiding demand for a vigorous work of this character among the boys and girls.

## CHAPTER VIII

### OUR PAPER

FREQUENT references have been made in other parts of this history to the organ of the movement. It seems fitting, however, that a separate chapter should be given to the subject. The Loyalist Movement, which preceded the organization of the Baptist Young People's Union, made prominent the educational work, and at once felt the need of a paper to facilitate organization and to promote the educational features.

In the early part of October, 1890, the first number of "The Loyalist" appeared. It was published in Chicago by the firm of Coon & Van Osdel. It was ably edited, and enrolled in its list of writers a goodly number of representative men of the denomination. The American Baptist Publication Society had already been considering the publishing of a young people's paper. So, shortly after the appearance of "The Loyalist," the Publication Society entered into negotiations with the publishers looking toward the purchase of this paper. This was effected, and after eight numbers had been issued, "The Loyalist" was transferred to the

Publication Society; and in December, 1890, its successor, "The Young People at Work," appeared, with Philip L. Jones, D. D., as editor.

At the first convention the following was approved: "Resolved, That we adopt 'The Young People at Work' as the organ of the Union, and that, while fully recognizing its great excellence and the service it has thus far rendered, we request the American Baptist Publication Society (to which we hereby express our gratitude for past favors) to bring it into still closer sympathy with the local societies of our young people, and make it still more helpful in practical suggestion as to plans of study and methods of work."

In keeping with the thought of this resolution, and fully to identify the paper with the movement, the name was changed to the "Young People's Union."

The leaders of the Union soon became convinced, however, that the highest efficiency of the young people's work called for the ownership of the paper by the Union itself and its publication at headquarters—Chicago. The Publication Society had entered most sympathetically into the work of the Union, and was seeking to do everything in its power to make the paper meet the needs of the young people, yet it stood ready to transfer the paper to the Baptist Young People's Union of America if that seemed to the leaders to be the thing to do. A very important conference of the representatives of both organizations and other

denominational leaders was held in New York in the fall of 1891, and it was decided that it was desirable that the transfer of the "Young People's Union" should be made. An agreement was speedily reached, by which the Baptist Young People's Union of America purchased the paper at a cost of \$13,800, which sum simply reimbursed the American Baptist Publication Society for the expenditure it had incurred.

The first issue under the new order of things was November 16, 1891. The circulation at this time was 11,272. F. L. Wilkins, D. D., who had already entered upon his duties as general secretary, was made editor of the "Young People's Union."

Following the third convention, it was thought that the name of the paper might still be improved by inserting the word "Baptist." It was accordingly changed to "The Baptist Union." At Toronto it was declared by the convention: "We need a more wide-spread and cordial recognition of the educational value of our paper, 'The Baptist Union.' It is not another denominational paper of a general character. It is a technical journal; specific education for young Baptists is its sphere."

At this time it reported a paid subscription list of twenty-four thousand.

Doctor Wilkins was editor for nearly five years. These were years of organization and enlargement, and the paper occupied an exceedingly important position in the great movement. Few men



Frank L. Wilkins, D.D.



E. E. Chivers, D.D.



Walter Calley, D.D.



George T. Webb, D.D.

ONE-TIME GENERAL SECRETARIES OF THE BAPTIST  
YOUNG PEOPLE'S UNION OF AMERICA



have confronted greater or more perplexing problems than those which met the editor of "The Baptist Union." Doctor Wilkins' indomitable energy, marked organizing ability, and clear perception of the scope and purpose of the young people's work, enabled him during these significant years to perform the work of editor with great vigor and marked ability.

But many felt that the combined work of general secretary and editor was too much for one person, and that more satisfactory results could be secured by separating the two, or at least by relieving the editor of a large part of the work. Hence it was that on January 1, 1895, Mr. J. S. Dickerson became managing editor of "The Baptist Union," and his work gave promise of large things, but at the end of less than five months he was called to an important position on "The Standard."

Hazlett Alva Cuppy, Ph. D., succeeded Mr. Dickerson as managing editor, in which capacity he served from August 1, 1895, until July 17, 1896. He was then made editor, and continued in that position until March 1, 1897, when he resigned to become director of the press of the University of Chicago. His resignation was accepted "with regret at losing the services of one whose abilities so amply qualified him for the work."

There was then a double vacancy to be filled, as Doctor Wilkins had closed his work as general secretary at about the same time. It was now

decided to reunite the work of editor and general secretary. E. E. Chivers, D. D., of New York, was elected to the twofold position, and entered upon his work March 1, 1897, and served with signal efficiency until March 1, 1901. By his scholarly attainments, by his appreciation of the needs of the young people, by his unquenchable enthusiasm and beautiful Christian spirit, Doctor Chivers was admirably adapted to the work of editor of "The Baptist Union." But the demands of the general work became so great that Doctor Chivers was given an assistant editor. Mr. G. Herbert Clarke was selected for this position, and served from March 1, 1898, until June 1, 1901.

Following the resignations of Mr. Clarke and Doctor Chivers, Rev. W. H. Geistweit, then pastor of the Tabernacle Church, Chicago, was asked to become acting editor, in connection with his pastorate until a permanent editor could be secured. He accepted the task and entered upon the work May 1, 1901. The paper felt at once the touch of a strong hand, and later Doctor Geistweit was persuaded to take entire editorial charge, and entered upon his work February 15, 1902.

In the report of the Board of Managers made at the following convention in Providence, R. I., is a statement which shows the position of the paper and the appreciation of the work of the editor: "'The Baptist Union' is the heart of the whole movement. The work it has done during the past

eleven years can never be measured. Its work is unique, its field definite, and it seems to be meeting the demands most creditably. During the past year it has taken on new life. The wiping out of the debt has afforded possibilities for new departures. The change of policy with reference to the character of 'The Baptist Union' and the vigorous execution of it by the editor, W. H. Geistweit, have given to it a new and invigorating life. His wide newspaper experience and editorial equipment, added to his earnest, devotional, and spiritual temper, have made 'The Baptist Union' a unique spiritual power in the building up and strengthening of the young Christian forces of our land. Its influence and power bespeak for the cause an unlimited growth in the future."

Doctor Geistweit's able and vigorous work as editor added much to the advance and efficiency of the paper. But the day of magazines had come in the field of religion no less than elsewhere, and Doctor Geistweit saw a field of large promise for a young people's Christian magazine. He laid his plans before the Executive Committee and, after a most careful consideration, they were heartily approved and recommended to the Board of Managers, and the Board of Managers recommended at the Detroit Convention in 1904 "that the form of 'The Baptist Union' be changed to that of a monthly magazine."

The reasons urged for the change were as follows:

"1. A magazine form lends itself more readily to departmental treatment. There are new movements constantly organizing—Bible classes, men's clubs, boys' and girls' work, mission bands and circles—which ought to be included in the service which we are endeavoring to render through 'The Baptist Union.' We are not able adequately to treat such topics under present conditions. The magazine form will enable us to cover all that has been here outlined, and render a service to the growing life of our young people, such as is not now furnished in any religious publication in the world.

"2. The magazine form will enable us to render much better service in our educational work. For some years the complaint, that in our present form we are giving but one lesson at a time, has been growing. Teachers need to know in advance the line of teaching they are expected to follow. It is also true that much difficulty has been experienced in handling the paper for classroom work. We believe if we can furnish a month's lessons at a time, in smaller form, we shall meet a need which is real and very nearly universal."

It was felt too, by many that this change would entirely remove the young people's organ from in any way becoming a possible competitor with our general denominational papers.

In the same report it was stated: "The question of continuing the name, 'The Baptist Union,' has been considered by your board. While there is no

thought of changing the denominational character of the paper, we believe that a term which more nearly represents the work which we are undertaking to do, through such periodical, would be more appropriate, and that it would commend itself to a much wider circle of readers. We therefore recommend that the monthly magazine be called 'Service' (continuing 'The Baptist Union')." These recommendations were adopted by the convention, and the change was at once made. The wisdom of this change has been fully vindicated in the splendid record which "Service" has made from 1904 up to the present time.

Doctor Geistweit continued as the very efficient editor of "Service" until October 31, 1907. Negotiations were then pending to transfer the magazine and all the publications of the Union to the American Baptist Publication Society. This was effected on January 1, 1908.

During the more than six and one-half years of his service as editor, Doctor Geistweit, inspired by high ideals, laboring at great personal sacrifice, and never sparing himself, bore burdens that were exceedingly taxing and accomplished a work for the young people, for the denomination, and for the cause of Christ, of unmeasured value.

Following Doctor Geistweit's resignation, Rev. George T. Webb, the general secretary, took charge of the magazine until March, 1908, when it was transferred to Philadelphia, and Rev. H. T. Mussel-

man became the editor, Mr. Webb being continued as associate editor. A year later, when the American Baptist Publication Society established the Young People's Department and selected Mr. Webb as secretary, he removed to Philadelphia, again took entire editorial charge of "Service," and continues in that position until the present time.

His six years of service as general secretary of the Baptist Young People's Union of America have enabled him to bring a vast fund of practical knowledge of young people's needs to enrich the columns of the magazine; and his large and thorough acquaintanceship with the entire country and with all phases of our denominational life has specially fitted him to meet conditions in these days of transition to a new order of things denominationally.

The past has demonstrated the large possibilities for good in a magazine devoted to the development of the religious life of our young people, and "Service" deserves the generous support of all.

## CHAPTER IX

### FINANCIAL MATTERS

ALL great movements cost money, and the vital question often is how to meet the financial demands of the work. Few movements have ever produced more heroic, self-sacrificing givers than this work for young people has done. Seldom have managing boards and executive committees borne heavier burdens or faced more difficult financial problems in the opening days of an institution's life than those which have come to the officers of this organization.

The question of finances was one of the first to confront the officers of the organization, following the Chicago Convention. How should the needed money be raised? Headquarters were established; a general secretary was employed. The paper, as has been said, was purchased from the American Baptist Publication Society at a cost of \$13,800. How were all of these expenses to be met? Two plans were proposed. One was to make the Baptist Young People's Union of America a regular object of appeal to the churches the same as other denominational societies. The other was to secure by special appeal the money needed to establish the

work, and then make it self-supporting through its publications.

At the second convention, held in Detroit, the Committee on Important Topics, in the report of the Board of Managers, presented the following: "The decision of the board to make the Union a self-supporting and not a beneficiary institution was the only decision that would have received the endorsement of our churches. The 'Founding Fund' proposed will give to our churches an opportunity to say how heartily they approve the aims, how thoroughly they appreciate the possibilities of the Union. The fund must be raised if the Union is to continue its ministry of unification, edification, and education. Once planted on this firm basis, the income from the paper and from the sale of literature will carry the movement onward in splendid independence, helpful to all of our denominational interests, rival to none."

This reveals the policy which was then adopted, and which afterward prevailed. The Union must not become a direct charge upon the churches, but it must, through its publications, be made self-supporting.

It was determined to raise by special appeal a Founding Fund of \$25,000. It was believed that this would be sufficient to meet all initial expenses until the Union would reach self-support. During the year \$13,846.02 was raised on the Founding Fund. But the work enlarged so rapidly, and

necessary expenses were so great that at the Indianapolis Convention it was decided to increase the Founding Fund to \$50,000.

In the meantime, important denominational action had been taken. The "May Meetings" preceding the Indianapolis Convention were held in Denver, Colo. The following significant approval was there given: "At a conference of representatives of the American Baptist Missionary Union, the American Baptist Publication Society, the American Baptist Home Missionary Society, and the Baptist Young People's Union of America, in Denver, May 25, 1893, the representatives of the three first-named societies unanimously agreed to recommend to each of the societies the adoption of the following resolution: 'Believing that the Baptist Young People's Union of America has within it great possibilities of good for the denomination and the kingdom of Christ at large, and finding its management heartily disposed to make it auxiliary to our great societies in awakening the interest of the young people and securing their offerings for the work of these societies, we do cordially commend the Union to the denomination, and do heartily approve its effort to secure a fund of not less than \$50,000 for the general purposes of the organization as indispensable to its efficient working and largest success.'"

With such indorsement and the needs so urgent, it was confidently expected that the Founding Fund would speedily be secured. It was reported

at the next convention that the Founding Fund had reached the sum of \$18,423.91. The next year showed an encouraging advance, bringing the entire fund up to \$32,782.90. The circulation of "The Baptist Union" increased during the year, from 24,285 on July 1, 1894, to 27,646 on July 1, 1895. And the sale of supplies showed an encouraging advance. The Founding Fund increased but \$2,883.44 during the next year, while "The Baptist Union" increased its circulation to nearly thirty thousand.

It had been supposed by some that the Founding Fund was a sort of an endowment fund, which was kept intact for the future needs of the Union. But it was made very plain at the Milwaukee Convention by a statement of Secretary Rev. H. W. Reed that this fund was being used as rapidly as paid in to meet the current expenses of the organization. The reports at Milwaukee showed, notwithstanding this, a deficit of \$14,000, a depressing condition which was met with energy.

The report at Chattanooga in 1897 of the Committee on Important Topics contains this encouraging statement: "We note with gratitude that the Board of Managers has escaped from the financial 'Slough of Despond.' It is cause for congratulation that the deficit of this year is more than \$3,000 less than it was last year. But there ought to be no deficit. Our officers study economy, and do not waste money. We believe that their claim is just—that never was

an enterprise of such magnitude carried on with the expenditure of less money."

This hopeful note at Chattanooga was followed by another at Buffalo the next year. "The financial showing is encouraging. All expenses for the year have been met, and \$1,196.60 paid upon the debt." The treasurer's report, however, showed that only \$721.27 had been paid on the Founding Fund during the year. It was decided at this convention to drop the term Founding Fund, and use simply the word "debt."

It was also determined at this time to inaugurate at once a campaign to raise the debt of \$19,000. Impetus was given to this undertaking by "a friend," whose name was withheld, who pledged ten per cent on all that would be raised on the debt, and showed his faith in the undertaking by giving his check for \$1,000 in advance. An additional \$2,664 was pledged on the floor of the convention. But the campaign during the year moved slowly, and the entire amount raised up to the next convention was less than \$5,000. This convention also laid strong emphasis upon the necessity of a vigorous campaign for the immediate raising of the debt; but another year passed with the debt unprovided for, and increased to \$21,000.

It was in July, 1900, that Rev. H. W. Reed, Ph. D., was asked to become "Debt Secretary," and to give his whole time to the work of raising the debt until the task should be accomplished. He

entered at once upon the work, and prosecuted it with great vigor for twenty-two months, and succeeded in providing for the entire indebtedness.

In 1902 the annual convention was held in Providence, and the report of the Board of Managers contained this significant statement: "The burden of a debt no longer oppresses us." It had been believed by many during these years that the paper—"The Baptist Union"—could be made to pay the expenses of the organization, but it was decided at this convention that this could not reasonably be expected.

There must be other sources of income, so another plan was adopted. This was to make a direct appeal to the local societies or churches for from one to five dollars annually from each. It was believed that there would be a very general response to a call for a small definite sum. But money would be needed to secure a general secretary and keep the work going until the returns from the societies and churches could come in. For this purpose something over \$1,000 was pledged from the floor of the convention. It looked now as though the days of financial stress were to be left behind, and anxieties to give place to congratulations.

But the societies responded slowly to the appeal for specific amounts to aid the general work, and the payment on many of the pledges made at Providence was delayed, and the result was that the end of the year showed the balance on the wrong side,

and the Atlanta Convention faced the possibility of another debt.

But we will not follow in detail the financial perplexities and plans of the succeeding years. An effort to secure a list of sustaining members resulted in enlisting a number of generous givers to the work. Matters went on for five years more in much the same manner as before. Strenuous efforts were made to reduce expenses and increase the income, and these efforts were by no means unsuccessful; but it became fully apparent that the publications of "The Union," while paying their own cost, could not be made to bear the expenses of the general organization also. It was decided, in 1907, to enter into negotiations looking toward the sale of all the publications of the Union to the American Baptist Publication Society.

Let the report of the Board of Managers at the Cleveland Convention, in 1908, tell of these transactions: "Another matter that received the most careful attention of the Board of Managers a year ago, and has in accordance with its instructions been consummated during the year, is the readjustment of our publication arrangements. Religious publications have all had great and increasing difficulty in recent years in making the periodicals a business success. With 'Service' and 'Our Juniors' the problem was peculiarly trying, because of the costliness of the production of these magazines, together with the limited facilities of the

Union. To this must be added the embarrassment that resulted from the general impression that prevailed that the proceeds from the magazines should largely support the general work of the organization. On this account it became desirable that such changes should be made as would relieve the Union of the heavy expense of publication, and at the same time make clear to our constituency the exact situation regarding our income."

In view of these conditions, the publishing business of the Union was sold to the American Baptist Publication Society for \$20,000, the transfer being made January 1, 1908. A careful agreement was entered into, which fully recognized the independence of the Baptist Young People's Union of America while fully safeguarding the rights of the Publication Society.

With the money received from the sale of the publishing business, together with some very generous gifts from a few friends of the Union, especially members of the Executive Committee—all liabilities of the Union were met, and the Cleveland report contained this paragraph: "For the first time in the history of our organization we come to the convention with all bills paid and no debt to embarrass the new board. This has been accomplished by the great generosity of those brethren who know most about our work."

One who has been most intimately connected with both the Publication Society and the Union writes

in reference to their cooperative work: "A year later the Society created 'The Young People's Department,' and undertook the support of the general secretary, office expenses, and the general cost of field work. Thus the Publication Society has carried almost the entire cost of the movement; at the same time the work is directed by the Baptist Young People's Union of America. At no time during this period of cooperation has there been any friction between the two societies in their common work."

The report made at the Toledo Convention, 1912, showed that the Baptist Young People's Union of America had expended during the year \$1,189.52, and all bills were paid. The Executive Committee adopted the budget of \$3,000 for the year, a good portion of this to be used in support of a field secretary. It was proposed to raise the amount by direct appeal to societies, churches, and friends.

Could it be done in a way to do full justice to all, it would be fitting to close this chapter with a list of the names of those who have with great generosity and sacrifice given of their time, money, and thought to the financing of this movement. There has been a noble succession of boards of managers and executive committees; the Executive Committee especially has done heroic work. Members of the committee have signed notes for the Union which imperiled their own business, and to meet emergencies have again and again given large

sums of money, and have put time almost without limit into this work. The faith and courage and self-sacrifice of these men have given them an honored place among God's faithful servants, and in large measure made possible the splendid record of the Baptist Young People's Union of America.

## CHAPTER X

### STANDARD-BEARERS

THE Baptist Young People's Union of America has called into its ranks a splendid company of workmen. In many respects its most important service has been the finding and calling out of capable workers and leaders. Its distinct policy has been to seek out and enlist in Christian activity young men and women of promise, and thus bring their gifts into fuller service in the work of the kingdom. It has given a wide-spread denominational standing and influence to a large number of men who before were unknown outside of their own local church and community. It seems fitting that special mention should be made of those who have served the Union in an official capacity. But in the case of most of these, little more can be done than to give the names and the terms of service.

John H. Chapman, of Chicago, a young layman, was elected the first president, and served with remarkable faithfulness for sixteen years. A man of unquenchable enthusiasm, high ideals, unlimited capacity for work, large business sagacity, great generosity, unfaltering loyalty to the denomination, and self-sacrificing devotion to the cause of Christ,

he was peculiarly fitted for the position which he filled so long and so efficiently. Among the striking features of each convention during all those years was the president's annual address and his unanimous and enthusiastic reelection. The name of John H. Chapman will ever remain most intimately connected with the Baptist Young People's Union of America.

At Spokane, in 1907, he insisted upon being relieved of the burdens he had borne so long, and with deep regret his resignation was accepted. The following resolution was adopted with great unanimity :

"The Baptist Young People's Union of America in convention assembled at Spokane, Wash., wishes to put on record its admiring and grateful appreciation of the retiring president of the Union—our beloved brother, John H. Chapman.

"During the sixteen years, the full period of the history of our organization, in which he has been our leader, his courage, hopefulness, and self-sacrifice have been conspicuous and persistent. Because he could not be daunted by difficulties, before which ordinary men would have lost heart, and had the gift of seeing the day while it was still night, his services to the Union were of inestimable value in many times of stress and discouragement. Kind, brotherly, and great-hearted as a fellow worker, he has won and held our love. Diligent, indefatigable, aggressive, generous, and unselfish, his



John H. Chapman



E. Y. Mullins, D. D.



W. J. Williamson, D. D.

PRESIDENTS OF THE BAPTIST YOUNG PEOPLE'S  
UNION OF AMERICA



example has been both a benediction and an inspiration to his yoke-fellows. Himself an embodiment of the motto, 'Loyalty to Christ in all things at all times,' the weight of his influence in his convention messages, in his counsel in the meetings of the Board of Managers and of the Executive Committee, and in his addresses in the churches and in the young people's gatherings, has tended to exalt the cross of Jesus Christ, and to promote that type of character which exemplifies faith, righteousness, and warm-hearted piety.

"To few men of any generation is it given to perform so great a service as he has performed for the Baptist churches of this continent through his leadership of the Baptist Young People's Union of America, and to few is it granted to be so widely and tenderly beloved.

"In recognition of Mr. Chapman's noble service during his presidency of this Union, and in gratitude to our heavenly Father for all the blessings which have come to us and to others through these services, we would place upon our records this tribute of loving appreciation, esteem, and gratitude.

"CURTIS LEE LAWS,

"O. C. S. WALLACE,

"OLIVER W. VAN OSDEL,

"Committee."

President E. Y. Mullins, D. D., LL. D., of Louisville, Ky., was heartily chosen to take the place made

vacant by the retiring of Mr. Chapman. He was not present at Spokane, but telegraphed his acceptance. The following year at Cleveland, Ohio, in calling the convention to order, he said: "It gives me a great deal of pleasure to appear here this morning and acknowledge with gratitude the great honor conferred upon me a year ago when you elected me to this position in my absence. Some one asked me how it felt to be president of a young people's organization after being president of a great theological seminary. I replied that I expected to be promoted as long as I lived, and was glad of it." Doctor Mullins served with faithfulness for three years, and then asked to be relieved.

W. J. Williamson, D. D., of St. Louis, Mo., was elected in 1910 to succeed Doctor Mullins, and has been unanimously reelected each year since. Notwithstanding the demands of a successful pastorate of a great metropolitan church, he is finding time to render much help in directing the activities and in shaping the policies of the Union.

'At the first convention Rev. Robert F. Y. Pierce was elected recording secretary, and served two years. Mr. A. M. Brinckle succeeded him, and also served two years. Then Rev. H. W. Reed, Ph. D., now of Rock Island, Ill., was chosen in 1895, and is still serving in that capacity.

Doctor Reed has rendered invaluable service to the Union, not only as a most painstaking and capable recording secretary, but in many other ways, not

the least of these being his ability to make announcements that could be heard, no matter how large the convention. Doctor Reed's strenuous and successful work as debt secretary is elsewhere mentioned.

The work of Rev. John R. Gow, as editor for a number of years of the "Convention Proceedings," deserves special mention. His "Introductory" articles furnish a fine résumé of the work. The "Proceedings" during his editorship, and also that of others, supply a remarkably fine setting forth of the doings of these great conventions.

The Union has been exceedingly fortunate in its treasurers. Mr. J. O. Staples, of Chicago, was elected as treasurer at the first convention, and served for three years. He was succeeded by Mr. Frank Moody, of Milwaukee, who, with self-sacrificing devotion, performed the duties of this burdensome office for seven years, and then his services were terminated by death.

In the report of the board at the Providence Convention is the following statement: "On the day when the long struggle over the debt was completed, one of our faithful brethren was suddenly called from struggle to glory. Mr. Frank Moody, of Milwaukee, Wis., the treasurer of the Union, died on the thirtieth of November, 1901. For a number of years he was a faithful officer and gave much of his time to the furtherance of the work of the Union. . . His death caused a profound sorrow among his associates."

After the death of Mr. Moody, Mr. C. S. Burton, of Chicago, a member of the Executive Committee, consented to become acting treasurer until a successor to Mr. Moody could be secured. He served from December 1, 1901, to July 11, 1902.

Mr. H. B. Osgood, of Chicago, was then induced to take the work, and is still filling the position with exceptional efficiency. The Union is under large obligations to Mr. Osgood for these eleven years of most helpful service.<sup>1</sup>

The Board of Managers has enrolled in its membership many of the representative men of our denomination. The records show the following as the names and terms of office of the different chairmen of the board:

L. L. Henson, D. D., 1892-1896.

E. W. Hunt, D. D., 1896-1900.

J. W. Conley, D. D., 1900-1902.

L. L. Henson, D. D., 1902-1907.

J. W. Conley, D. D., 1907-1910.

Ira M. Price, Ph. D., 1910 to the present time.

The Executive Committee has been the real, working, burden-bearing body of the Union. Men with large business and professional demands upon them have given in unstinted measure time and thought and energy to this work. And in times of financial stress they have given money with exceptional generosity, and have also stood behind the liabilities of the Union. The names of the men

<sup>1</sup> See Appendix V11.

who have served on this committee during these years are worthy of mention, but space forbids the giving of the names of any except the chairmen.

W. M. Lawrence, D. D., served from 1891 to 1895. He was succeeded by Jesse A. Baldwin, Esq., who served until 1897. Prof. Ira M. Price, Ph. D., was then elected, and held the position from 1897 to 1910, in which time he gave most devoted service. He was succeeded by Mr. H. G. Baldwin, of Cleveland, Ohio, who is still serving as chairman of the Executive Committee. Of all the men who have given of thought, time, and money for this work, no one has surpassed the practical and painstaking devotion of Mr. Baldwin.

But the survey of the leaders of the movement would be far from complete if no mention were made of the general secretaries. The following men have served in this capacity for the terms of office indicated:

F. L. Wilkins, D. D., October, 1891, to February, 1897.

E. E. Chivers, D. D., March, 1897, to March, 1901.

J. W. Conley, D. D., (acting), March, 1901, to February, 1902.

Walter Calley, D. D., September, 1902, to February, 1905.

Geo. T. Webb, D. D., (field secretary), September, 1905, to November, 1906.

Geo. T. Webb, D. D., (general secretary), November, 1906, to July, 1911.

Rev. W. E. Chalmers, July, 1911, to the present time.

Doctor Wilkins, in his nearly six years of service as the first general secretary, did a work of incomparable value.

At the Chattanooga Convention the following statement is found in the report of the board:

"Early in 1897 our general secretary, F. L. Wilkins, D. D., who had been a prime mover in the organization of the Union, and had held continuously the secretaryship, tendered his resignation. The service rendered by him has been as invaluable as it was arduous and exacting. Alike in the period of agitation and discussion which preceded organization, in the specific work of organization, and in the subsequent extension and development of the work, he stood in the forefront, earnest in advocacy, irrepressible in enthusiasm, fertile in resources, untiring in effort; no man could have devoted himself to the work with a more absolute singleness of devotion." Doctor Wilkins' work must ever hold a conspicuous place in the annals of this movement.

Doctor Wilkins closed his work in February, and E. E. Chivers, D. D., took up the duties of the office the following month. Doctor Chivers entered upon the work at a time when the initial enthusiasm was beginning to wane, and when the permanent factors in the organization needed to be specially emphasized. For four years he gave himself in enthusiastic, devoted self-sacrifice to the work. His beautiful

spirit, his wise counsels, his high ideals, and his loving loyalty to his Master won the hearts of all who met him in North and South and Canada. He did much to promote everywhere a cordial fraternal feeling, and also to strengthen the constructive forces of the Union.

Following his resignation, March 1, 1901, J. W. Conley, D. D., was asked to become acting general secretary, in connection with his pastoral work. This he did, serving until the following February. During this period the first decade of the Union was completed, and in recognition of this the convention was again held in Chicago.

It will be interesting at this point to turn to the "Proceedings" of the Providence Convention in 1902. At a well-chosen time in the convention, President Chapman said: "You have asked your Board of Managers to secure and engage a general secretary. You asked of us a very difficult task, for the work you require of your general secretary is very difficult. The requirements are various, so various that it taxes abilities of all sorts. You require a man to meet the people. You require a man to be wise, conservative, and progressive, a man friendly and firm, a deep thinker without time to think, a large reader without time to read, a broad-minded and open-hearted man to please the West, a cultured and conservative man to please the East. In a word, he must have all the qualities that make up a sensitive and tender nature,

and the sturdy qualities that make a wood-chopper. He must be wise enough to plan for every emergency and be willing to lay aside that plan in response to the hundred persons who have a better plan. Brethren and sisters of the Baptist Young People's Union of America, we believe that God has led us to lay hands on such a man, and I wish to read the report of the committee which was made to the Board of Managers this morning at 2.15 o'clock:

"To the Board of Managers, Baptist Young People's Union of America. The Executive Committee of the Baptist Young People's Union of America has had a Nominating Committee which has been more or less active. It was the decision of this committee, after it was ascertained that J. W. Conley, D. D., could not be secured as general secretary, that the appointment of such an officer should be postponed until the debt was out of the way. During these months a quiet search was made for the man whom we believe God had somewhere for us. We believe God has led us to a man upon whose great heart and strong mind he has also laid conviction of the great importance of our work among the various denominational enterprises. We are happy to be able to present the name of one who has had a wide and blessed experience as a pastor of young people, a man who is careful and wise in action, and enthusiastic in all phases of the general movement. Your committee heartily

recommends Rev. Walter Calley, of the Tabernacle Baptist Church, Boston."

Doctor Calley was elected, and in September entered upon his duties. It is sufficient to say that for more than three years he served with great acceptance, and met the high expectations of his friends. His resignation of the secretaryship in no way lessened his interest in young people's work. His constant and helpful contributions to "Service" have been read with profit by many.

In September, 1905, Rev. George T. Webb, of Toronto, Can., was appointed field secretary. At the convention the following July, at Omaha, the report of the board declares, after speaking of the appointment of Doctor Webb: "He has been identified with the work of the Union from its beginning. We cannot speak too highly of the work he has already accomplished. His labors have been arduous, but he has proved equal to every demand. . . The Baptist Young People's Union of America is to be congratulated on securing the services of such a helper."

The eminent fitness of Doctor Webb for the position of general secretary was manifest to all who knew him, and in November, 1906, after a little more than a year of service as field secretary, he became general secretary, and continued in this position until July, 1911.

These five years were marked with far-reaching changes. The General Convention of the Baptists

of North America was organized in 1905. Later in the same year The Baptist World Alliance was formed, and then in 1907 came the organization of the Northern Baptist Convention.

At the same time new ideals and plans for religious education, both within and outside of the Sunday-school, were taking shape.

Then, in 1908, came the transfer of the publications of the Union to the American Baptist Publication Society.

In the midst of all these changes, Secretary Webb showed great wisdom and patience. He was admirably qualified for the work in hand. His wise counsels and conciliatory spirit contributed very largely to promote unity among all the interests involved, while at the same time he was ever watchful for the "moving of the cloud" in the young people's work.

In July, 1911, when Doctor Webb gave up the general secretaryship to devote his whole time to editorial work, Rev. W. E. Chalmers was elected to the vacant postion. Mr. Chalmers has taken up the work with manifest ability. Filled with inspirations from the past achievements of the Union, with a clear vision of present conditions and needs, and with enthusiastic faith in the future of the work for young people, Mr. Chalmers has already taken an honored place among the able men who have served as general secretaries of the Union.

## CHAPTER XI

### THE POETRY AND SONGS OF THE MOVEMENT

If all of the poetry inspired by this movement were brought together, it would make a volume. Some of this may not come up to the measure of true poetic standards, but it is all more or less expressive of the enthusiasm and high ideals of the movement. It seems fitting that at least one chapter should be given to this phase of the Baptist Young People's Union of America. The most of these were written to be sung at conventions or rallies.

The "Convention Hymn" of the first convention was written by the venerable S. F. Smith, D. D., author of "My Country," and set to music by Mr. Frederick W. Root:

Drawn from a thousand distant homes  
In Christ's dear name we meet;  
The hosts who labor in his cause  
In Christ's dear name we greet.

#### CHORUS

One kingdom to our conquering Prince,  
From sea to sea be given,  
His will be done o'er the wide earth  
Just as 'tis done in heaven.

We hold one Lord, one central light,  
Our hopes, our aims are one,  
As planets in their devious flight  
Revolve around one sun.

Humbly in loyal faith we bow  
At our Redeemer's feet;  
Our prayers, like clouds of incense, rise  
Before one mercy-seat.

If blossoms of the early spring  
Are doubly sweet and fair,  
Our budding youth to God we bring,  
And leave the offering there.

Rev. W. H. Geistweit wrote and set to music  
“The Young Christians’ Rallying Song, the singing  
of which was an interesting feature of the first  
convention:

Up, young Christians, be in earnest,  
Make the song of jubilee  
Spread through all the world the message—  
Jesus died to set men free.

Swing aloft the royal banner,  
Lift the blessed standard high,  
Higher still with voices ringing,  
Jesus' day is drawing nigh.

Standing firm on Truth's foundation,  
Never yielding to the wrong;  
“Unto Jesus faithful ever,”  
This shall be our battle song.

Unto thee, O Christ, we offer  
Heart and hand and life and all;  
Keep us true and loyal ever,  
Till we hear thy last, sweet call.

CHORUS

Work and pray, work and pray,  
Hark, while the Master calls us to-day;  
Work and pray, work and pray,  
In this great day.

'At the first Detroit Convention the following lines, written for the occasion by Hezekiah Butterworth, of Boston, were sung:

The hour is very blest;  
All bright in East and West  
Christ's kingdom shines;  
His name new nations take,  
His song new armies wake,  
The golden gods forsake  
For him their shrines.

Beneath the glowing arch  
His ransomed armies march,  
We follow on.  
Lead on, O Cross of Light,  
From conquering height to height,  
And add new victories bright  
To triumphs won.

At the "Salutation of the Flags" in the Detroit Convention, the Maryland delegation stirred everybody by singing to the tune, "Maryland, My Maryland":

We are the B. Y. P. U. A.  
Of Maryland, our Maryland.  
With Christ, our King, we're in the fray  
In Maryland, our Maryland.

We take his word our only guide,  
We try to live close by his side,  
And in his love we shall abide,  
Maryland, my Maryland.

• • • • •

On the same occasion the Pennsylvania delegation responded with the following lines, written by Miss May Field McKean:

We've come a mighty army,  
A badged and bannered band,  
Pledged to the Master's service,  
Pledged for the truth to stand;  
From many scenes we've gathered,  
From distant and from near,  
And now, Almighty Father,  
We ask thy presence here.

• • • • •

Bless with thy holy favor,  
That we may others bless,  
Lead us to know thy love, that we  
May tell thy loveliness.  
So may this great convention,  
With banners now unfurled,  
Be through and by and in us  
A blessing to the world.

In the earlier conventions, among the most interesting features were the efforts of rival cities to secure the next convention. Free use was made of banners and badges and songs. At Indianapolis the Wisconsin delegation reenforced their invitation with the following song:

Ring out, ring out! Our motto:  
    "Milwaukee, ninety-four."

Come all ye young and see us

    With zeal as ne'er before.

Come, hold your next convention

    Within our city's gate,

And we will gladly greet you,

    A loyal host to date.

We need your inspiration

    As to the battle forth;

Come then from South's plantation,

    From East and West and North;

Come to our Lake Shore city,

    Come one, come all! Yes, come!

Come, bring young lives and welcome;

    Wisconsin bids you come.

Seven thousand strong we'll seat you

    In our convention hall,

With cooling breezes for you,

    Oh, come and heed our call.

Ring out! Ring out! and rally!

    Milwaukee, ninety-four!

Brace up! Brace up till settled,

    Milwaukee, ninety-four!

Toronto got the convention for ninety-four, but Milwaukee's efforts were crowned with success in 1896.

The convention hymn for Toronto was written by Rev. Philip B. Strong, of New York, and sung to the tune loved both by those of Canada and the United States:

"Toronto, ninety-four,"  
Repeat it o'er and o'er,  
    Let thousands sing.  
Give God exalted praise  
For these convention days,  
To Christ in stirring lays  
    Glad tribute bring.

Baptist each one are we,  
Baptists we'll ever be—  
    One faith, one Lord,  
No human creed we own,  
To him who did atone  
The right to rule alone  
    Do we accord.

Our numbers, a vast host—  
Our history could we boast;  
    What records show!  
Yet not in these our pride,  
But in the Crucified,  
From whose spear-riven side  
    Doth cleansing flow.

God bless our cherished lands,  
And bind with gospel bands  
    These nations great;  
May Baptist youth arise  
Where'er expand our skies  
To lead in high emprise  
    Province and State.

Illinois was present at this Toronto Convention, about four hundred strong. At the "Salutation of the Flags," this large delegation sang with much

enthusiasm the following words, written by Mrs. John H. Chapman :

Hail to the maple leaf, hail to Toronto !  
Hail to the Union Jack floating so free !  
What though the Stars and Stripes we still hold  
dearer,

Gladly our greeting we offer to thee.  
Flags of two nations are waving around us,  
Blending their folds as our hearts blend to-day,  
Dearer than either the bright gospel banner,  
One is our Master, one voice we obey.

Hear you the greetings the Mother State brings you,  
Proudly does Illinois welcome the noonday  
Back in the sunlight, she witnessed the morn.  
Speed then our motto—all young hearts for Jesus—  
Shout as his banner of love is unfurled !  
Pause not, O Illinois, lead on the loyal,  
Until our Union encircle the world.

Wisconsin was on hand again at Toronto, with Dr. C. A. Hobbs as poet. The following, to the tune "Yankee Doodle," helped to secure the convention for '96.

See the Paradise so bright;  
The Baptists have gone to—  
Fairest city on the lake,  
The beautiful Toronto !

CHORUS

Hail, oh, hail the city fair,  
So high in our opinion ;  
Live the queen, and long live this  
The gem of her dominion.

• • • • •

West, go west! as wise ones do,  
Young people, we implore you.  
Open homes and open hearts  
Will be there long before you.

CHORUS

Hail, oh, hail Wisconsin now,  
And hail Milwaukee City,  
Not to come in ninety-six  
Will be, oh, such a pity.

The closing hour of the conventions, given to a most impressive consecration service, has been an exceedingly helpful feature of these great gatherings. Passages of Scripture, brief sentiments, and hymns have served as means to express the deep spirit of consecration. Lines composed for the occasion have also been used. At Baltimore the Virginian delegation sang these words, written by Jas. C. Harwood:

We are thine, our powers employ;  
Every idol, Lord, destroy.  
'Tis our dearest wish to be  
Ever, ever nearer thee.

Let thy kingdom spread and grow,  
Till all lands thy love shall know,  
From Virginia's sacred ground  
To the earth's remotest bound.

Brother Upshaw, with his wheel-chair and earnest words, was a welcome delegate at several conventions. He wrote these words for the Chattanooga Convention:

Our hearts have felt an impulse—  
Our eyes have seen a power,  
Which they never comprehended  
Till they met this mighty hour;  
We have felt the thrill of purpose,  
We have seen the heights aglow  
With a flame of consecration,  
The Master's will to know.

What mean these flying banners  
With speaking, high design?  
This rare enthusiasm  
With which the hours shine?  
O flags, in "Salutation,"  
Your happy, cheering thrall  
But glimpses us the glory  
Of the work behind it all.

What means that sons of fathers  
In fratricidal strife  
Now blend indeed like brothers,  
And break the bread of life?  
It means the love of Jesus  
Is deeper, stronger far,  
Than all the clash of battle,  
Than all the wreck of war.

It means the glowing future,  
Now rosy with the dawn,  
Will hold a wealth of progress  
The past has never known.  
It means we need each other  
In every conflict right,  
"Blest be the tie that binds" us  
As we the nations light.

, . . . . ,

Following the cordial addresses of welcome at Chattanooga, the choir sang their greeting in a beautiful song, written by A. J. Holt, D. D., and set to music by Prof. W. H. Porter:

The land of pure and balmy air,  
Of streams so clear and skies so fair,  
Of mountains grand and fountains free,  
The lovely land of Tennessee.

#### CHORUS

O Tennessee! fair Tennessee,  
The land of all the earth for me.  
I stand upon thy mountains high  
And hold communion with the sky;  
And view the glowing landscape o'er,  
Old Tennessee, old Tennessee, old Tennessee,  
forever more.

The fairest of the fair we see,  
The bravest of the brave have we,  
The freest of the noble free  
In battle-scarred old Tennessee.

The rarest fruits and fairest flowers  
And happiest homes on earth are ours;  
If heaven on earth could only be,  
'Twould surely shine in Tennessee.

Awake my harp with tuneful string,  
And of thy lovely country sing,  
From east to west the chorus be,  
God bless our dear old Tennessee.

At the Buffalo Convention George Whitman, D. D., gave the address of welcome in behalf of the

churches. He closed his remarks with these very happy words:

Come in the daytime or come in the night,  
Come with hearts heavy or come with hearts light,  
We'll meet you and greet you with honest delight,  
A jubilant welcome bestowing.

We meet as God's soldiers in battle array,  
And the joy of your coming dispels our dismay.  
We meet you and greet you as watchers the day,  
The cup of our gladness o'erflowing.

Come from the great East or from the great West,  
Come from the Southland or Canada blest,  
We meet you and greet you with true-hearted zest,  
Our lips bursting forth with singing.

In that greater assembly where meet the firstborn;  
Apart from earth's care and the infidel scorn,  
We'll meet you and greet you on life's golden morn,  
The bells of eternity ringing.

But it is impossible to give all these songs, hymns, and poems that are worthy a place in this volume. Those selected are simply typical of many more which greatly added to the enthusiasm and inspiration of the great conventions, especially those of the first decade of the movement. One more selection must suffice.

At the Milwaukee Convention a magnificent chorus, under the able leadership of Prof. D. Protheroe, contributed very largely to the success of that great gathering. This chorus sang with stirring effect the following welcome song, written by

C. A. Hobbs, D. D., the music being composed by Professor Protheroe:

With joy in the service of him you adore,  
O youthful and loyal, you gather once more,  
And near us, O brothers, or come from afar,  
Our hearts bid you welcome, God's workers you are.

CHORUS

We are workers together,  
Since saved by the blood,  
With each other are workers,  
And workers with God.

Here the sower and reaper, the past may reveal,  
Till stirred by the triumphs, new courage we feel;  
And facing the future with hearts all on fire,  
Though hard be the labor, no service shall tire.

What honor the Master hath shown us to-day,  
To labor with him, oh, B. Y. P. U. A.,  
To labor together in tasks he has given  
Where fields stretch away to the borders of heaven.

O Spirit most holy, let this be the hour  
When hearts now before thee know fulness of power,  
And service above, which the glorified know,  
Be easy to enter from service below.

## CHAPTER XII

### SOME RESULTS

IN a thousand ways untold good has been done by this young people's movement. Individuals, homes, churches, and communities have been wonderfully helped. To enumerate these manifold blessings would be to write volumes. But there are certain outstanding features which call for special mention. Reference may already have been made to these, but it is fitting that they should be brought together and receive more definite consideration.

In its educational work the Baptist Young People's Union of America has made a large contribution to the cause of Christ. It has persistently kept the emphasis upon the purpose and the plan of religious study. "We study that we may serve." The vital thing is training for service. This thought has permeated the educative work of the Young People's Union, and the constant endeavor has been to turn the awakened and disciplined powers of the young people into practical channels.

Then the threefold course of study has kept a comprehensive plan before them. Attention has been directed to the Bible—the basis and source of all truth; to religion, in its history and development;

and to missions, in their claims and conquests. Whatever courses of study the future may have, to be thoroughly effective they must keep close to the purpose and plan so effectually prosecuted by the Baptist Young People's Union of America.

The inspirational power of the young people's movement has been especially helpful. The enthusiasm of youth needs to be aroused and directed to worthy ends. The Baptist Young People's Union of America has furnished the inspiration of a great organization of young people. The consciousness of the existence of such an organization has fired the hearts of thousands. It has inspired many to better and larger living by its helpful literature and well-chosen courses of study. Many have felt the uplift of the service into which the young people's society has encouraged them to enter.

The great conventions have marked inspirational value. Thousands have found in them for the first time the joy of denominational self-respect, and have gone forth with a firmer step in the army of the Lord. The conventions have brought to many a new conception of life and its possibilities, and the closing consecration service has recorded many vows which meant a deeper, richer, and more useful Christian life for all the years to come.

Those who have regarded the enthusiasm of these conventions as merely the passing and superficial outbursts of young people away from home for a holiday outing have missed entirely the deep

currents of religious conviction and power running through these great gatherings. Undoubtedly thousands of lives to-day are richer, purer, stronger, larger, because of the influence of some one or more of these conventions.

Twenty-one years ago there was comparatively little acquaintanceship between the Baptists of Canada and those of the United States. And there still lingered in North and South much of the heritage of misunderstanding and separation which had come down from the days of the Civil War. There was an urgent need of some agency for breaking over sectional and national barriers and for bringing the people, especially the young people, together in a fraternal way. Such an agency was found in the Baptist Young People's Union of America.

Hundreds of young people learned for the first time that our national hymn and England's "God Save the King" are sung to the same tune. Canadians readily learned to sing "America," and the young people of the United States after a little hesitation sang heartily the song of Britain, while flags of the two great nations were beautifully festooned together in the convention hall.

And then how earnestly the young people of the North and South vied with each other in putting away past differences and promoting true brotherhood. At the Indianapolis Convention, in 1893, J. B. Gambrell, D. D., of Georgia, said: "There is another thing that I am sure to talk about. I

think this union is a good thing, because it pulls South and it pulls North. There has not been enough pulling in that direction. Everything has been the other way. We have not been allowed to know each other, and I am in favor of making up an acquaintance." After recounting an interesting case of a young couple down in Mississippi who tried and failed to get a divorce, and then made up and lived happily together, he said: "Now, we tried to get a divorce a good many years ago, and went up to the Supreme Court, but didn't get it. Let us get acquainted and let us bring as many of our young people from the South to mingle in these meetings as we can; and after a while fill up your trains and come down to Atlanta and see our beautiful country." These words of Doctor Gambrell were received with enthusiastic applause.

At the Detroit Convention, in 1892, occurred a thrilling incident in connection with the "Salutation of the Flags,"<sup>1</sup> which can never be forgotten by those who witnessed it. The procession had been formed, and, amid much enthusiasm, had marched to the front, each State and province that was organized being represented by a banner borne by a young lady attended by a young man as speaker. Just at this juncture in the proceedings Lansing Burrows, D. D., of Georgia, arose and secured recognition. He said: "Mr. President: There are a number of us in this convention who are compelled

<sup>1</sup> See Appendix VIII,

to stand aloof from this interesting ceremony. We are from States that have as yet no organization. The names of our States do not appear upon these banners. We feel like small boys of poor families following the circus (laughter). But we want to get into the procession (laughter and great applause). There appears to be no place for us on the band-wagon or in the procession, but we would like, however, to come in at the end, and, as we have no other banner, we would like to bring this one." He then displayed the Stars and Stripes.

The record adds: "Tremendous applause, continuing for several minutes, during which the audience rises again to its feet with waving handkerchiefs and signs of deepest feelings. It realizes as never before the genuine unity represented in the convention." The record continues: "On motion of Dr. Justin D. Fulton, Doctor Burrows was invited to the platform, and Miss Maggie Buchanan, a queenly young lady from Missouri, appeared carrying the Stars and Stripes, and well represented the Goddess of Liberty on the platform." It was a profoundly significant moment, and was charged with the spirit and the possibilities of the new movement.

But no attempt will here be made to follow through the years the development of the larger fellowship. The mingling of young people from East and West, from North and South, and from the Dominion of Canada, has broken down preju-

dice, removed misunderstandings, and benefited in scores of ways all sections of the country.

Another feature of the work of the Young People's Union has been the conservation of denominational principles and ideals. The movement grew largely out of the conviction that Baptists still have principles that justify their separate existence as a denomination, and that the conservation of these principles calls for the careful teachings of the young people. Hence the Baptist Young People's Union of America was organized not along sectarian lines, but in keeping with a broad, intelligent denominationalism. The Young People's Union has emphasized the fact that Baptists are the conservators of certain principles which are worth maintaining and which are of great value to the kingdom of God. This position has fostered rather than hindered an intelligent and helpful cooperation with other denominations.

The study of "Baptist History" and of "Distinctive Principles," and also of the remarkable way in which God is using us as a denomination in this and in other lands, has greatly strengthened conviction as to the magnitude of the responsibility and the importance of the mission of Baptists.

There are two extremes which the Baptist Young People's Union of America has happily avoided. One is a narrow, exclusive, dogmatic sectarianism; the other is a loose, convictionless view of things, which cares more for good feeling than for right,

and more for union than for truth. Our young people have been largely preserved from both of these. While encouraged to stand uncompromisingly for the great underlying principles of our denomination, they have also stood for a generous cooperation and fellowship with all who love the Lord Jesus Christ.

But perhaps the largest contribution in many respects which the Baptist Young People's Union of America has made to our denomination is that of its aid in the work of unification.

From a comparatively few scattered and unrelated churches of a little more than a century ago, the Baptists have come to be a great denomination, effectively organized and possessed of a deepening sense of unity and brotherhood. Different agencies have contributed to this growing denominational consciousness. Prominent among these have been the missionary organizations for work at home and abroad. But those societies only partially expressed the denominational life. There was need of a more comprehensive unity, one that would reach beyond sectional and national lines, and through which the voice of the denomination as a whole upon all matters of the kingdom might be heard. Then too, the missionary organizations themselves, especially in the North, were feeling the need of a closer and more vital relation to each other.

In the changes which have taken place in recent years it is easy to claim too large a place for the

Baptist Young People's Union of America, and yet all must agree that its influence has been by no means unimportant. The Young People's Union was organized in 1891. Then followed fourteen years of thoroughly comprehensive denominational educative work. Thousands participated in this study and received a new conception of Baptist history, possibilities, and responsibilities. Coupled with this educational work there was held a series of conventions such as Baptists had never before known. North, South, and Canada came together as they never had done. Bonds of brotherhood were greatly extended and strengthened, and to many there came a vision of the coming of a new day in our denominational life. It came. In 1905 the General Convention of Baptists of North America was organized. A little later in the same year the Baptist World Alliance came into being; and two years afterward the Northern Baptist Convention was formed.

It is not claimed that the Baptist Young People's Union of America was the originator of all these, but it certainly did a splendid preparatory work that greatly helped in making possible the organization of these conventions, and unquestionably the future Baptist historian will write 1891—the year of the organization of the Baptist Young People's Union of America—as a most significant date in the development of our denomination.

## CHAPTER XIII

### THE PRESENT SITUATION

DURING the past few years marked changes have been taking place in our denomination. These have had a bearing more or less direct on our young people's work. This utterance from the Toledo Convention, last year, is significant: "The situation in our denominational ranks to-day is greatly changed from what it was twenty-one years ago. Sunday-school work has been completely revolutionized, our denominational organization has been entirely changed, as seen in the organization of the General Convention of North America, the creation of the Baptist World Alliance, and later the Northern Baptist Convention."

During this time the Canadian Baptists have been organizing with more thoroughness and unifying their forces and work. In the South also, changes have taken place, and the work of the young people is most closely related to the Southern Baptist Convention. This convention has committed the oversight and direction of this work to the Sunday-school Board; so that now the young people of the South have their own publications and plans of work. Now the question is that of the position of

the Baptist Young People's Union of America in this new condition of things. In Canada and in the South the situation is substantially this—the careful supervision of young people's work within their territory is committed to the general denominational organizations. At the same time there is a readiness to cooperate in wise measures for expressing international fellowship, and for unifying so far as possible the work of the Baptist young people of America and of the world.

In the North the situation is somewhat complicated. The Northern Baptist Convention has come into being with its marvelous unifying power, and there is a wide-spread conviction that either directly or through an affiliated society it ought to supervise the young people's work.

Through the purchase of the publications of the union and agreements entered into, the American Baptist Publication Society has certain vested rights which must be carefully maintained.

In this connection the work of the Young People's Department of the American Baptist Publication Society must be mentioned. This department was organized in March, 1909, and has been doing efficient work, and largely through this department the work of the young people in the North has been officered and financed.

Another factor in the problem is the fact that the Baptist Young People's Union of America, while retaining its international features of organization,

is largely limited in its practical operations to the territory of the Northern Baptist Convention. There is no young people's union auxiliary to the Northern Baptist Convention. Perhaps the Young People's Department of the Publication Society is the nearest approach to it. Such, in brief, is the situation.

It will be of interest to note what has been done in recent years to meet these conditions and work out a satisfactory solution of the problems involved.

At a meeting of the Baptist World Alliance in Philadelphia in 1911, the young people's work received attention at a mass-meeting called for that purpose. At this meeting the following was adopted: "Resolved, That we do now appoint a committee of twenty-five persons, whose duty it shall be to devise plans by which a world-wide movement for combining all our young people may be consummated." This committee was appointed, and instructed to report not later than three years from date of appointment. This committee is at work, but has not yet (1913) reported.

At the meeting of the Northern Baptist Convention in Chicago, 1910, a petition signed by seventy-five representative ministers and laymen was presented and its recommendations adopted, as follows: "We, the undersigned, while recognizing the excellent and various work of service and training that has been accomplished for the young people of the Baptist denomination during the past score of years, do yet believe that a much larger efficiency is pos-

sible if the organizations now at work among the young people of our denomination could be brought to a more satisfactory basis of cooperation. We respectfully petition, therefore, that it being a matter of so great moment, a commission of nine be appointed by the Northern Baptist Convention to take up the whole question and give this great matter the full and serious consideration it deserves; and, if possible, report next year some plan of cooperative action on the part of the young people that will be satisfactory to all concerned. We suggest further that this commission, when appointed, enter into conference with the denominational leaders in the South and Canada, so that all helpful and desirable international relations that have been secured through the excellent work of the Baptist Young People's Union of America may be preserved."

This commission was appointed, and the next year presented an extended report. The following is an extract: "The Baptist Young People's Union of America has claimed from the first to be a fraternal organization of young people's societies in Baptist churches, seeking to unify all on a common denominational platform; but it has been found difficult to convince societies of other names that they are on an equal footing in the Baptist Young People's Union of America with those societies bearing the denominational name, or that it is possible to maintain a dual allegiance with equal cordiality; and the result has been continued con-

fusion with impaired efficiency in our young people's work."

Among the recommendations of the commission were the following:

"First. That it is unadvisable and not conducive to the best interests of unity to suggest any change of names for young people's societies; either local, State, or national.

"Secondly. That this commission shall superintend the work of organization of young people's societies in the territory of the Northern Baptist Convention, together with the inspirational and educational work herein, subject to the vested rights of the American Baptist Publication Society, and report annually to the Northern Baptist Convention.

"Thirdly. That the proposed commission shall, so far as possible, direct its organizing, educational, and publication work through the American Baptist Publication Society."

Upon the adoption of these recommendations it was further recommended that a permanent commission should be appointed by the Northern Baptist Convention to carry out the plans proposed. The report was approved and the commission appointed. This was in May, 1911. No convention of the Baptist Young People's Union of America was held that year. But later a conference was held at Niagara Falls between representatives of the Young People's Commission of the Northern Baptist Convention and of the Executive Committee

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of the Baptist Young People's Union of America. This conference helped to clear the way for subsequent action at the coming conventions.

At the meeting of the Northern Baptist Convention in Des Moines, Iowa, in 1912, the Young People's Commission recommended, and the recommendation was adopted: "That a request be made of the Baptist Young People's Union of America to convey to the Young People's Commission such of its functions as will enable the commission adequately to execute the instructions of the previous recommendation." (That of 1911.) Action was also taken by the convention increasing the commission to fifteen, and providing that five of the fifteen should reside near Philadelphia and constitute an executive committee.

The Baptist Young People's Union of America Convention was held in Toledo in the July following. To this convention was presented the request of the Northern Baptist Convention. After protracted discussion in the convention, the whole matter was referred with power to act to the Board of Managers, together with seven delegates appointed from the floor. The delay of action was due in large part to the feeling that the request and plans of the Young People's Commission of the Northern Baptist Convention called for a careful restatement, making them more definite and specific.

In compliance with this the Young People's Commission met in September, 1912, and prepared the

following statement, which was forwarded to the Board of Managers of the Baptist Young People's Union of America: "Believing that all Baptist young people should have closer fellowship in education and service, the Young People's Commission of the Northern Baptist Convention resolves that, without making any recommendation as to name or constitution of any local society or any affiliation such society may make or maintain, it will use every endeavor to secure the closest association of Baptist young people's societies as such, for mutual acquaintance, denominational education, and training in service. Also, in order to secure a more general use of Baptist educational courses for young people, this commission resolves that such courses should hereafter be under its direction, and be selected in conference with the Baptist Young People's Union of America, and that all literature relating to the same bear the imprint of this commission and the American Baptist Publication Society."

C. D. Case, D. D., of Buffalo, chairman of the Young People's Commission, writes in reference to the above: "It will be noted that this communication refers simply to the educational courses for young people. The inspirational and organizing work was not requested. . . The Young People's Commission desires to make it plain that its request for a transfer of the educational work is in no sense a criticism of the work done by the Baptist Young People's Union of America; but, on the

other hand, is merely an effort to make wider use of the educational material, and be in harmony with the natural outgrowth of the denominational organizations which have progressed so rapidly in the last five years."

A month later the following communication was sent to the Young People's Commission: "The Board of Managers of the Baptist Young People's Union of America, at a meeting held in Chicago on Tuesday, October 22, 1912, received and considered your communication, in which it was proposed by you that the Commission on Young People's Work should, in the future, have under its direction the educational courses for young people in the territory of the Northern Baptist Convention, and that these courses should be selected in conference with the Baptist Young People's Union of America; and that all literature relating to the same should bear the imprint of the Commission on Young People's Work and of the American Baptist Publication Society; and, further, should indicate that such courses were approved by the Baptist Young People's Union of America and recommended by the United Society of Christian Endeavor for use in Christian Endeavor societies in Baptist churches.

"After a very careful and extended consideration of this proposal, the Board of Managers unanimously approved the policy suggested by the commission, and authorized action in accordance there-

with. The action was not only unanimous, but heartily so, and it was resolved that the Board of Managers express its desire to cooperate heartily with the commission in furthering the ends desired.

"It is the hope of the Baptist Young People's Union of America that by the means proposed by the commission the work for young people in our Baptist churches in the North may be thoroughly unified, even though a variety of forms of organization may continue. It was the decision of the Board of Managers that if this plan, as proposed by the commission, should not prove successful in cementing more closely the Baptist young people within the territory of the Northern Baptist Convention, the Baptist Young People's Union of America reserved the right, after October 1, 1916, to resume the educational work that they have carried forward up to this date, if such a resumption should promise larger and more satisfactory results to Baptist young people."

In January, 1913, the Executive Committee of the Young People's Commission was organized, and plans made for the educational work for the coming year, and already all literature issued bears the imprint:

"THE AMERICAN BAPTIST PUBLICATION SOCIETY  
NORTHERN BAPTIST CONVENTION  
THROUGH ITS COMMISSION ON YOUNG PEOPLE'S  
WORK"

There will also be added in the case of the Christian Culture Courses the note: "Approved by the Baptist Young People's Union of America and the United Society of Christian Endeavor for use among Baptist young people." It was explained, however, that the Young People's Commission had no intention of submitting the material for study to anybody outside of our own denomination, but the United Society of Christian Endeavor had given assurance that it would indorse for Baptist societies study courses approved by the commission.

Such, in brief, are the developments in recent years and the present situation. It is a period of transition, and many devoted friends of the young people are seeking the best way to meet the changed and the changing conditions. They are endeavoring to conserve the results of the splendid work of the past, and at the same time go forward to still larger achievements for the young people.

## CHAPTER XIV

### THE OUTLOOK

IT is not within the province of the historian to deal with coming events, and no attempt will here be made to predict what the future of the Baptist Young People's Union of America will be. Important changes are taking place, and it is somewhat problematical what the coming years may have in store for young people's work. Life has a wonderful power of adaptation to existing conditions. There is a vigorous life in the young people's movement that will adjust it to coming conditions and needs, unless it shall be unwisely repressed or misdirected.

In this closing chapter an effort will be made, in the light of the records of the past, to indicate those factors which ought to be determinative of the future of the organized work of our young people. Of course the dominant thought must ever be efficiency in the local society. This must be the constant, all-controlling aim. (Organizations, conventions, badges, and banners are all futile if they do not issue in a successful local society.) Perhaps the future will put a little more emphasis, if possible, upon this point than the past has done.

But leaving this underlying thought which must never be lost to sight, what are some of the more general factors which must receive attention?

Foremost among these is the unification of our Baptist young people, regardless of name or form of local organization. This was one of the formative ideas of the Baptist Young People's Union of America; and all through its history it has constantly, emphatically, and sincerely urged that all local societies in Baptist churches, no matter what the name, are on absolutely equal footing in the general organization. (But notwithstanding this, the Christian Endeavor societies in our churches have never generally come into the Union.) It is possible that a mistake was made which has militated somewhat against the Union, by giving the same name—Baptist Young People's Union—to the local society that was given to the general society. Then too, the Christian Endeavor Society, being thoroughly organized and complete in itself, with its own literature, conventions—local, State, and international—naturally so absorbed the attention of its members as to give little place for the separate denominational organization.

And yet there is a general feeling that our Baptist young people ought to be united. There ought to be a unity of purpose, of study, of spirit, and of fellowship in the great work of the kingdom; not necessarily unity in form of local organization, but unity in all that is vital to the progress of the gospel.



REV. W. E. CHALMERS  
*General Secretary*



It is possible to find such a unity, and now is the time to do it. Important beginnings have already been made, and the future is full of promise.

A second factor to help shape the future is loyalty to our denomination. It is very easy to be misunderstood at this point. Loyalty to our denomination does not mean bigotry, nor does it mean a lack of interest in the larger interdenominational work. One may be loyal to his denomination and at the same time be in hearty sympathy with the great federated movements of the churches.

It is evident that in existing conditions it is a serious mistake for any denomination to fail in producing an intelligent and sympathetic constituency. If we, as a denomination, would meet our responsibilities and do our share of the work for the world's evangelization, we must see to it that our young people are thoroughly trained. We must in some vital way keep in touch with the young life of the churches, and beget in the young people a loving loyalty to our great denominational enterprises. This is not a plea for a rigid denominational control, but for some way to be found by which the young people's activities of our churches shall be directed in perfect accord with our denominational ideals and standards.

One of the vital things here is the literature. Shall the literature of our young people's societies be furnished by our own denomination, or shall it be supplied by others? Or shall there be found

some plan of cooperation? Here is probably the most perplexing problem entering into the future of the work. The interdenominational society and the denominational societies ought to hold wise and fraternal conferences upon this subject to discover some plan of procedure which would best conserve and promote all the interests involved. Present conditions are not ideal, and surely better methods can be discovered.

Another feature calling for most careful consideration is that of the convention. The history of the Baptist Young People's Union of America is most intimately connected with the conventions which have been held. These great gatherings have contributed very largely to the success of the movement. They not only have been of great inspirational value, but also have made possible many important features of the work.

Has the time come to give up these conventions or merge them in the general denominational gatherings? Are these midsummer conventions, held at a time when young people can attend, essential to the vigorous maintenance of the young people's movement? These are questions of far-reaching significance. They have to do with the underlying conceptions of the scope and character of the work.

If the ideals of the past are to be maintained, and the young people themselves are to control the work, it is difficult to see how the convention can be dispensed with. But if the management is to pass over

into the hands of a denominational board or commission, then the entire aspect of things will be changed, and the convention will not be necessary.

This leads to another feature that must enter largely into future developments. In whose hands shall the management of the young people's work be placed? Of course the local church is the ultimate authority. And this fact must ever in the future, as in the past, be carefully safeguarded. But when we come to directing the general organization and work of the young people, who shall have charge of this? There are several possible courses here. The young people themselves, through their delegates assembled, may elect their own officers and boards and carry on their own work. They may be affiliated with other denominational organizations, and work in closest sympathy with them, but the responsibility of the whole matter rests on the young people themselves. This, of course, has been the underlying conception of the Baptist Young People's Union of America, and ought not to be abandoned without unmistakable assurance that there is a better way.

Another plan is to place the young people's work entirely in the hands of the general denominational organization. (In the South let it be in charge of the Southern Baptist Convention; in the North let it be directed by the Northern Baptist Convention; and in Canada by the general organization there. The convention may carry on the work through a board or a commission, or it may commit it to an

affiliated society. For example, in the North the Northern Baptist Convention may direct the young people's work through the commission which it appoints, or it may turn the entire matter over to the American Baptist Publication Society.

At present we are attempting a kind of "triple alliance" between the Baptist Young People's Union of America, the American Baptist Publication Society, and the Northern Baptist Convention. This, from the very nature of the case, can be only temporary and transitional. Some way must be found to unify the management; and at the same time, if it is to be a young people's movement, they must have some important recognition in that management. No one can see just how this problem is to be worked out. But something is gained when a definite understanding has been reached of the factors involved.

There is still one more element that must be taken into account in considering the future of the young people's work. Shall it be national, embracing all sections of the United States? Shall it be international, extending into Canada and on to the uttermost parts of the earth? One of the most inspiring and helpful features of the Baptist Young People's Union of America has been its reaching out beyond sectional and national boundaries. But what of the future? Have the young people any further mission in the larger work, or have they completed that phase of their task? It is true that the conventions

of recent years have had but small representation outside of the territory of the Northern Baptist Convention, and yet this fact may be due to causes which in no way argue against the value and need of the larger and more representative gatherings.

The large benefits accruing in the past from such conventions leave little room to doubt that they might still be of great advantage. While the trend of events seems to point toward a Baptist Young People's Union auxiliary to each of the great denominational organizations in the South, in the North, and in Canada, still some way should be found to unite these great divisions in a thoroughly representative biennial or triennial convention which would express and promote a true fellowship and help to unify the aims and methods of our splendid host of young people.

"Other men labored and ye are entered into their labors," is the message which comes with peculiar force to the Baptist young people of to-day. Will they be true to the magnificent heritage? There are hindrances in the way, but they have a Leader able to overcome all difficulties and remove all obstacles. The very magnitude of the problems is but an indication of the greatness of the possibilities for good. Great things have been accomplished by the young people in the past, but greater triumphs await the young people of the present if, with heroic faith and loving sacrifice, they will follow where the Master leads.



## APPENDIX I

### CONSTITUTION ADOPTED AT THE FIRST CONVENTION

#### NATIONAL CONSTITUTION

'ARTICLE I. Name. The name of this society shall be the Baptist Young People's Union of America.

Article II. Object. The object of this organization shall be: The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; edification in Scripture knowledge; their instruction in Baptist history and doctrine; and their enlistment in all missionary activity, through existing denominational organizations.

Article III. Membership. The membership of this Union shall consist of accredited delegates from young people's societies in Baptist churches, and from Baptist churches having no young people's organization.

Article IV. Representation. Representation shall be on the basis of one delegate for every twenty members or a fraction thereof in each young people's society. In a church where no young people's society exists, the church shall be entitled to one delegate for every fifty members or fraction thereof. Delegates shall be admitted only on credentials cer-

tified by an officer of the young people's society, or by the clerk of that church in which no young people's organization exists.

Article V. Officers. The officers shall be a president, three vice-presidents, a recording secretary, and a treasurer. Each of these shall perform the duties usual to their respective offices, and shall be elected annually by ballot. The president of each State Baptist young people's organization shall be ex officio an honorary vice-president of this Union.

Article VI. Board of Managers. The Board of Managers shall consist of the officers of the Union and sixteen additional members, who shall be elected by ballot at the annual meeting. This board shall be empowered to employ such agencies as may be necessary to extend and cultivate Baptist young people's organizations.

Article VII. Meetings. This organization shall meet annually, at such time and place as the Union or the Board of Managers may appoint.

Article VIII. Amendments. This constitution may be amended at any annual meeting of the Union by a two-thirds' vote of those present and voting, notice thereof having been published three months previously in "The Young People at Work" and other denominational papers.

At this convention constitutions were adopted for State, associational, and local organizations.

## APPENDIX II

### BASIS OF AGREEMENT BETWEEN THE BAPTIST YOUNG PEOPLE'S UNION OF AMERICA AND THE BAPTIST YOUNG PEOPLE'S UNION AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION

IN our judgment the interest of the common cause will be best subserved by a union of the forces of the Baptist Young People's Union of America and the Baptist Young People's Union Auxiliary to the Southern Baptist Convention.

To this end we agree:

1. That "The Baptist Union," published at Chicago, shall be the organ of the Baptist Young People's Union of America and the Baptist Young People's Union Auxiliary to the Southern Baptist Convention. In order that the work of the Baptist Young People's Union Auxiliary to the Southern Baptist Convention shall be adequately presented, space, not to exceed one page per week, shall be allotted in "The Baptist Union" to the publication of news and other items to be furnished by the secretary of the Baptist Young People's Union Auxiliary to the Southern Baptist Convention, who shall be an associate editor, said material to be distributed in the columns of the paper according to its nature.

2. Adoption of the Christian Culture Courses. The Baptist Young People's Union Auxiliary to the Southern Baptist Convention to adopt the Christian Culture Courses as published in "The Baptist Union," with the proviso that if it seem advisable to the Executive Committee of the Baptist Young People's Union Auxiliary to the Southern Baptist Convention, alternative topics on the work of the boards of the Southern Baptist Convention shall be allowed.

3. The Baptist Young People's Union Auxiliary to the Southern Baptist Convention agrees to press the interest of the Christian Culture Courses and the circulation of "The Baptist Union" with all possible vigor, receiving for this service compensation to be hereafter agreed upon.

4. In order to the preservation of the autonomy alike of the Baptist Young People's Union of America and the Baptist Young People's Union Auxiliary to the Southern Baptist Convention, and to the adjustment of relations with the existing Department of the Green, we advise: That the Department of the Green and the Baptist Young People's Union Auxiliary to the Southern Baptist Convention be merged into one body to be known as the Baptist Young People's Union Auxiliary to the Southern Baptist Convention, which shall develop the work of the young people in the territory of the Southern Baptist Convention, and further to the best of its ability the interests of both.

The plan of merging shall be: As fast as vacancies occur in the representation of States within the Southern Baptist Convention, on the Board of Managers of the Baptist Young People's Union of America, these vacancies be filled with the representatives of said States on the Board of Managers of the Baptist Young People's Union Auxiliary to the Southern Baptist Convention, to be elected in accordance with the provisions of the constitution. The work of the Department of the Green being merged in that of the Baptist Young People's Union Auxiliary to the Southern Baptist Convention, the Executive Committee of the latter be recognized as the representative of the Baptist Young People's Union of America in the territory of the Southern Baptist Convention.

Upon the foregoing this conference is unanimously agreed.

E. E. CHIVERS,  
L. O. DAWSON,  
JOHN D. JORDAN,  
CHAS. NESS, *Secretary*,  
IRA M. PRICE.

MARCH 23, 24, 1897.

### APPENDIX III

THE annual conventions of the Baptist Young People's Union of America have been held in the early part of July. The years and the places of meeting have been as follows:

- 1891. Chicago, Illinois.
- 1892. Detroit, Michigan.
- 1893. Indianapolis, Indiana.
- 1894. Toronto, Canada.
- 1895. Baltimore, Maryland.
- 1896. Milwaukee, Wisconsin.
- 1897. Chattanooga, Tennessee.
- 1898. Buffalo, New York.
- ✓ 1899. Richmond, Virginia. ✓
- 1900. Cincinnati, Ohio.
- 1901. Chicago, Illinois.
- 1902. Providence, Rhode Island.
- 1903. Atlanta, Georgia.
- 1904. Detroit, Michigan.
- 1905. No convention.
- 1906. Omaha, Nebraska.
- 1907. Spokane, Washington.
- 1908. Cleveland, Ohio.
- 1909. No convention.
- 1910. Saratoga Springs, New York.

1911. No convention.

1912. Toledo, Ohio.

It was decided in Detroit in 1904 to hold biennial rather than annual conventions, hence no convention was held in 1905. In Omaha the following year it was voted to return to the annual convention.

In 1909 the Northern Baptist Convention met in Portland, Ore., in June. This rendered it inexpedient to attempt a Young People's Convention in July. And in 1911 no convention was held on account of the great meetings in Philadelphia of the Northern Baptist Convention, the General Conventions of the Baptists of North America, and the Baptist World Alliance.

## APPENDIX IV

### CONQUEST MISSIONARY COURSE FOR 1913

JANUARY. Africa of Yesterday, To-day, and To-morrow.

February. Livingstone and His Abiding Work.

March. Latest Message from the Congo.

April. Baptist Bible Work.

May. Founding and Developing Baptist Sunday-schools.

June. Our Nation's Glories and Perils.

July. Woman's Work in the Home Field.

August. Woman's Work in the Foreign Field.

September. State and Provincial Responsibility.

October. Home Missions and the Country Church.

November. Baptist Opportunity Among Immigrants.

December. Baptist Charitable Work. Optional topic: Missions and the Panama Canal.

## APPENDIX V

### PREACHERS OF CONVENTION SERMONS

ONE of the important features of the conventions has been the convention sermon preached on Sunday afternoon. At the first two conventions there was no sermon, but beginning with the third the preachers of the annual convention sermons have been as follows:

- Indianapolis. A. C. Dixon, D. D., Brooklyn.  
Toronto. H. M. Wharton, D. D., Baltimore.  
Baltimore. P. S. Henson, D. D., Chicago.  
Milwaukee. H. C. Mabie, D. D., Boston.  
Chattanooga. J. B. Hawthorne, D. D., Nashville.  
Buffalo. B. D. Thomas, D. D., Toronto.  
Richmond. T. J. Villers, D. D., Indianapolis.  
Cincinnati. Rev. E. G. Gange, F. R. A. S., London, Eng.  
Chicago. E. E. Chivers, D. D., Brooklyn.  
Providence. Galusha Anderson, D. D., Chicago; President N. E. Wood, D. D., Newton Center.  
Atlanta. J. W. Conley, D. D., Omaha.  
Detroit. Rev. John McNeil, Winnipeg.  
Omaha. President E. Y. Mullins, Louisville.  
Spokane. J. W. Conley, D. D., Omaha.  
Cleveland. F. C. McConnell, D. D., Kansas City.  
✓ Saratoga Springs. Geo. W. Truett, D. D., Dallas.  
Toledo. John A. Earl, D. D., Des Moines.

## APPENDIX VI

### BADGES OF THE BAPTIST YOUNG PEOPLE'S UNION OF AMERICA



American Badge  
Approved 1891



Canadian Badge  
Approved 1891



Junior Union  
Badge



International Badge  
Approved 1907

## APPENDIX VII

### BUSINESS MANAGERS

At the 1894 Convention the Board of Managers introduced H. W. Merritt as the newly appointed business manager. Mr. Merritt filled this important position and rendered invaluable service for nearly ten years. At the meeting in Providence in 1902 the office of business manager was made coordinate with that of the general secretary and editor. This arrangement continued for five years, when, in the interest of economy, the office of business manager was discontinued.

During the year 1903-1904 Mr. Merritt was succeeded by Mr. W. B. Sherwood, and he was followed by Rev. Homer C. Lyman, each serving about two years.

## APPENDIX VIII

### “THE SALUTATION OF THE FLAGS”

FOR many years the most spectacular and in many respects the most interesting feature of the annual convention was “The Salutation of the Flags.” It was introduced at the Detroit Convention in 1892. “The design of the ceremony,” says the report, “is to give official recognition to the State and provincial unions.”

Each State and province had two representatives—a standard-bearer, a young lady dressed in white, and a young man as speaker. Upon the banner was the name of the State or province, the motto, and the date of organization. These representatives formed in the rear of the hall and, while the entire audience sang “Onward, Christian Soldiers,” they marched to the platform. The roll of States and provinces was then called. When a State or province was named, the standard-bearer and speaker arose, the banner was held aloft while the speaker briefly presented the interesting features of the State or province which he represented.

Speaking of this ceremony, as it was observed at the Indianapolis Convention, the report states what might have been said of many similar occasions:

" This was a most thrilling scene. The convention was on the crest of the wave of enthusiasm as it sang 'Onward, Christian Soldiers' and watched the waving banners, white dresses, and eager, happy faces of those marching to the front."

## APPENDIX IX

### THE COLORS

THE following from the report of the Detroit Convention in 1902 is a statement of the color scheme adopted: "A comprehensive system of colors designating each State and province made it easy for each delegate at the convention to find his delegation and to identify each member of it. The whole country was arranged under four color divisions, each having its own general color. Scarlet was the general color for Canada, gold for the Northern States east of the Mississippi, bright blue for the Northern States west of the Mississippi, and olive green for the Southern States. Again each State or province within these grand divisions had its own particular color." These colors were so adjusted above the convention badge as to indicate at once the general division and the particular State or province of each individual delegate.







